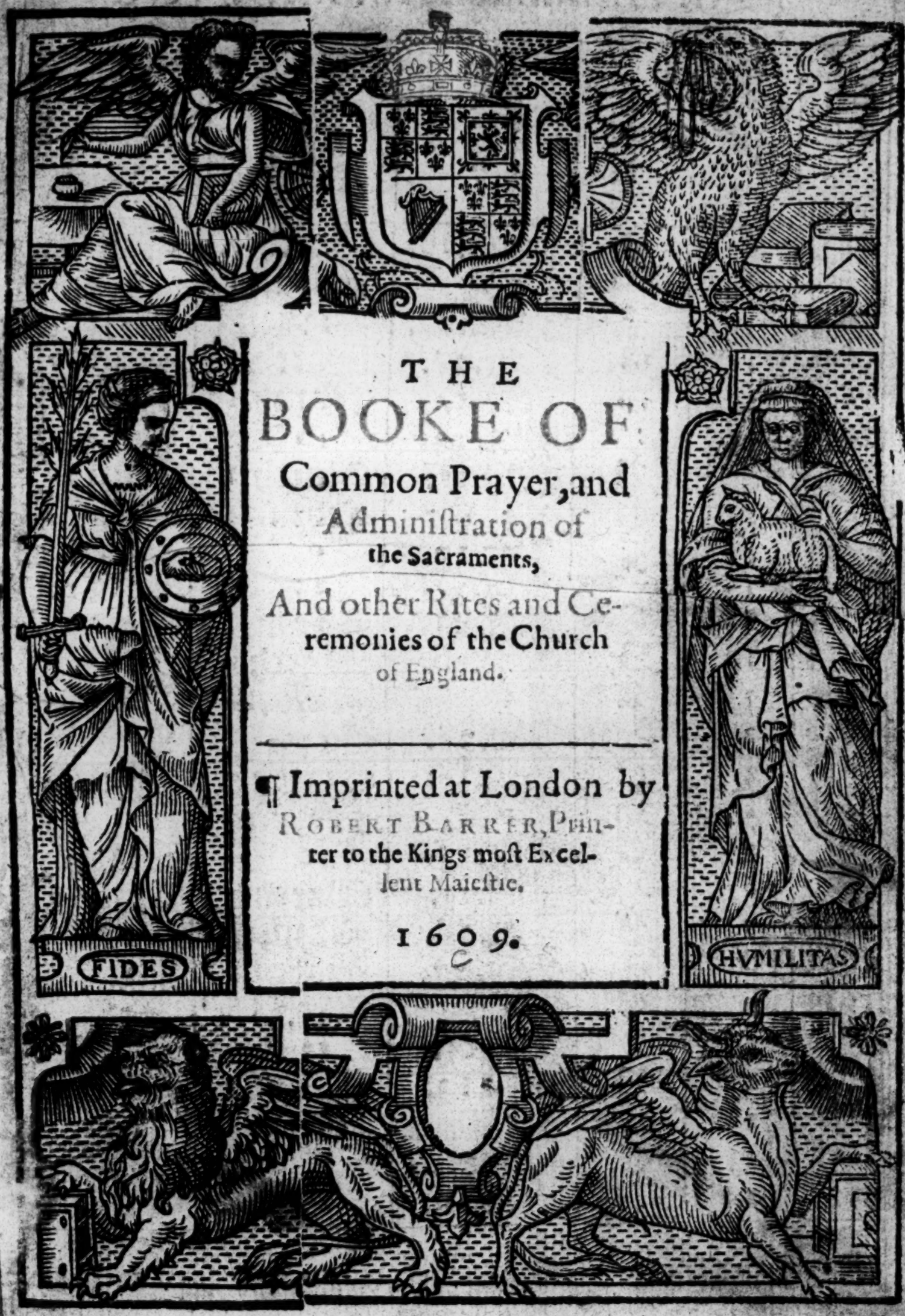


THE BOOKE OF Common Prayer, and Administration of the Sacraments, And other Rites and Ceremonies of the Church of England.

¶ Imprinted at London by ROBERT BARKER, Printer to the Kings most Excellent Maiestie.

1609.

The yeere of our Lord.	The golden number.	Dominicall letter.	Septuagesima.	Ashwednesday, the first day of Lent.	Easter day.
1603	8	B	Febru. 20.	March. 9.	April 24
1604	9	A G	5	Febru. 22	8
1605	10	F	Janu. 27.	13	March 31
1606	11	E	Febr. 16.	March. 5	April 20
1607	12	D	Febr. 1.	Februa. 18	5
1608	13	C B	Jan. 24.	10	March 27
1609	14	A	Febr. 12.	March. 1	April 16
1610	15	G	4	Febru. 21	8
1611	16	F	Jan. 20.	6	March 24
1612	17	E D	Febr. 9.	25	April 12
1613	18	C	Jan. 31.	17	4
1614	19	B	Febr. 20.	March. 9	24
1615	1	A	5	Febru. 22	9
1616	2	G F	Jan. 28.	14	March 31
1617	3	E	Febr. 16.	March. 7	April 20
1618	4	D	1	Febru. 18	5
1619	5	C	Jan. 24.	10	March 28
1620	6	B A	Febr. 13.	March. 1	April 16
1621	7	G	Jan. 28.	Febru. 14	1
1622	8	F	Febr. 17.	March. 6	21
1623	9	E	9	Febr. 16	13
1624	10	D C	Jan. 15.	11	March 28
1625	11	B	Febr. 13.	March. 2	April 17
1626	12	A	5	Febr. 22	9
1627	13	G	Jan. 21.	7	March 25
1628	14	F E	Febr. 10.	27.	April 13

☞ Note that the Golden number and Dominical letter doth change euery yeere the first day of January. Note also that the yere of our Lord beginneth the xxv. day of March, the same day supposed to bee the first day vpon which the worlde was created, and the day when Christ was conceiued in the wombe of the Virgine.

Ianuary hath xxxj. dayes.

Sun { riseth / falleth } houre { 8.mi.34 / 4.mi.26 }

Pſalmes.					Morning prayer. i.Leſſon.	Morning prayer. ii.Leſſon.	Euening prayer. i.Leſſon.	Euening prayer. ii.Leſſon.
i	A	Kalend.	Circumciſio	Gen.xvii	Rom.2.	Deut.x.	Coloſ.i.	
ii	b	iiii No.		Gene.i.	Matth.i.	Gene.ii.	Rom.i.	
iii	c	iii No.		iiii	ii	iiii	ii	
iiii	d	Pꝛid. No.		v	iii	vi	iii	
v	e	Nonas.		vii	iiii	viii	iiii	
vi	f	viii Id.	Epiphanie.	Eſai.lx.	Luke 3.	Eſ	John 2.	
vii	g	vii Id.		Gen.ix.	Matth.5	Gen.	Rom.v.	
viii	A	vi Id.	Lucian.	xiii	vi	xiiii	xvi	
ix	b	v Id.		xv	vii	xvi	vii	
x	c	iiii Id.		xvii	viii	xviii	viii	
xi	d	iii Id.		xix	ix	xx	ix	
xii	e	Pꝛid. Id.	Sol.in Aqu.	xxi	x	xxii	x	
xiii	f	Idus.	Hilarie.	xxiii	xi	xxiiii	xi	
xiiii	g	xix kl.	Febꝛuarii.	xxv	xii	xxvi	xii	
xv	A	xviii kl		xxvii	xiii	xxviii	xiii	
xvi	b	xvii kl.		xxix	xiiii	xxx	xiiii	
xvii	c	xvi kl.		xxxi	xv	xxxii	xv	
xviii	d	xv kl.	Pꝛiſca.	xxxiii	xvi	xxxiii	xvi	
xix	e	xiiii kl.		xxxv	xvii	xxxvii	i.Coꝛ.i.	
xx	f	xiii kl.	Fabian.	xxxviii	xviii	xxxix	ii	
xxi	g	xii kl.	Agnes.	lx	xix	xli	iii	
xxii	A	xi kl.	Vincent.	xlii	xx	xliii	iiii	
xxiii	b	x kl.		xliiii	xxi	xlv	v	
xxiiii	c	ix kl.		xlvi	xxii	xlvii.	vi	
xxv	d	viii kl.	Conuꝛſ.	Wiſd.v.	Acts.22.	Wiſ.vi.	Acts.26.	
xxvi	e	vii kl.		Gene.48	Matt.23	Gen.49.	i.Coꝛ.7.	
xxvii	f	vi kl.		l	xxiiii	Exod.i.	viii	
xxviii	g	v kl.		Exod.ii.	xxv	iii	x	
xxix	A	iiii kl.		iiii	xxvi	v	x	
xxx	b	iii kl.		vii	xxvii	viii	ix.	
xxxi	c	Pꝛid. kl.		ix	xxviii	x	xii	

Februarie hath xxviij. dayes.

Sun { riseth / fakleth } houre { vij.mi.34. / viij.mi.26. }

Pſalmes.				Morning prayer. i. Leſſon.	Morning prayer. ii. Leſſon.	Euening prayer. i. Leſſon.	Euening prayer. ii. Leſſon.
i	d	Kalend.	Faſt.	Exod. xi.	Mark. i.	Exod. xii.	i. Cor. xiii
ii	e	iiii No.	Pur. of Mar	Wiſd. ix.	ii	Wiſd. xii	xiiii
iii	f	iii No.	Blaſii.	Exod. xiii.	iii	Exo. xiiii	xv
iiii	g	Prid. No.		xv	iiii	xvi	xvi
v	A	Nonas.	Agathe.	xvii	v	xviii	2. Cor. i.
vi	b	viii Id.		xix	vi	xx	ii
vii	c	vii Id.		xxi	vii	xxii	iii
viii	d	vi Id.		xxiii	viii	xxiiii	iiii
ix	e	v Id.		xxxii	ix	xxxiii	v
x	f	iiii Id.		xxxiiii	x	Leu. 18.	vi
xi	g	iii Id.		Leuit. xix.	xi	xx	vii
xii	A	Prid. Id.	Sol in Piſc.	xxvi	xii	Num. xi.	viii
xiii	b	Idus.	March.	Num. xii.	xiii	xiii	ix
xiiii	c	xvi kl.	Valentine.	xiiii	xiiii	xvi	x
xv	d	xv kl.		xvii	xv	xx	xi
xvi	e	xiiii kl.		xxi	xvi	xxii	xii
xvii	f	xiii kl.		xxiii	Luk. di. i.	xxiiii	xiii
xviii	g	xii kl.		xxv	di. i	xxvii	Gala. i.
xix	A	xi kl.		xxx	ii	xxxi	ii
xx	b	x kl.		xxxii	iii	xxxv	iii
xxi	c	ix kl.		xxxvi	iiii	Deut. i.	iiii
xxii	d	viii kl.		Deut. ii	v	iii	v
xxiii	e	vii kl.		iiii	vi	v	vi
xxiiii	f	vi kl.	Faſt.	Wiſd. xix	vii	Eccles. i.	Ephe. i.
xxv	g	v kl.	S. Matthias.	Deut. vi.	viii	Deut. vii	ii
xxvi	A	iiii kl.		viii	ix	ix	iii
xxvii	b	iii kl.		x	x	xi	iiii
xxviii	c	Prid. kl.		xii	xi	xv	v

March hath xxxj dayes.

Sun { riseth / fall'th } houre { 6.mi.18 / 5.mi.42 }

Pſalmes.					Morning prayer. i.Leſſon.	Morning prayer. ii.Leſſon	Eueningrayer. i.Leſſon.	Eueningrayer. ii.Leſſon
xxx	d	Kalend.		Dauid.	Deut.xvi.	Luk.xii.	Deut.xvii	Eph.vi.
i	e	vi.	No.	Cedde.	xviii	xiii	xix	Phili.i.
ii	f	v.	No.		xx	xiiii	xxi	ii
iii	g	iiii.	No.		xxii	xv	xxiiii	iii
iiii	A	iii	No.		xxv	xvi	xxvi	iiii
v	b	Pꝛid.	No.		xxvii	xvii	xxviii	Colos.i.
vi	c	Nonas.		Perpetue.	xxix	xviii	xxx	ii
vii	d	viii	Id.		xxxi	xix	xxxii	iii
viii	e	vii	Id.		xxxiii	xx	xxxiiii	iiii
ix	f	vi	Id.		Iosu.i.	xxi	Iosu.ii.	i.Thes.i.
x	g	v	Id.	Equinoct.	iii	xxii	iiii	ii
xi	A	iiii	Id.	Gregozy.	v	xxiii	vi	iii
xii	b	iii	Id.	Sol.in Arie.	vii	xxiiii	viii	iiii
xiii	c	Pꝛid.	Id.		ix	John i.	x	v
xiiii	d	Idus.			xxiii	ii	xxiiii	ii.Thes.i.
xv	e	xvii	kl.	Apꝛilis.	Judg.i.	iii	Judg.ii.	ii
xvi	f	xvi	kl.		iii	iiii	iiii	iii
xvii	g	xv	kl.	Edward.	v	v	vi	i.Tim.i.
xviii	A	xiiii	kl.		vii	vi	viii	ii.iii
xix	b	xiii	kl.		ix	vii	x	iiii
xx	c	xii	kl.	Benedict.	xi	viii	xii	v
xxi	d	xi	kl.		xiii	ix	xiiii	vi
xxii	e	x	kl.		xv	x	xvi	ii.Tim.i.
xxiii	f	ix	kl.		xvii	xi	xviii	ii
xxiiii	g	viii	kl.	In.R.Ia. fall	Eccle.ii.	xii	Eccl.iii	iii
xxv	A	vii	kl.	An.of Mar.	Judg.xix.	xiii	Judg.xx.	iiii
xxvi	b	vi	kl.		xxi	xiiii	Ruth.i.	Titus.i.
xxvii	c	v	kl.		Ruth.ii.	xv	iii	ii.iii.
xxviii	d	iiii	kl.		iiii	xvi	i.Sam.i.	Phile.i.
xxix	e	iii	kl.		i.Sam.ii.	xvii	iii	Heb.i.
xxx	f	Pꝛid.	kl.		iiii	xviii	v	ii.

April hath xxx dayes.

Sun { riseth / falleth } houre { 5.mi.15. / 6.mi.45. }

Pſalmes.					Morning prayer. i. Leſſon.	Morning prayer. ii. Leſſon.	Euening prayer. i. Leſſon.	Euening prayer. ii. Leſſon.
i	g	Kalend.			i. Kin. vi.	John xix.	i. Kin. vii.	Heb. iii.
ii	A	iiii	No.		viii	xx	ix	iiii
iii	b	iii	No.	Richard.	x	xxi	xi	v
iiii	c	Pꝛid.	No.	Ambꝛoſ.	xii	Acts. i.	xiii	vi
v	d	Nonas.			xiiii	ii	xv	vii
vi	e	viii	Id.		xvi	iii	xvii	viii
vii	f	vii	Id.		xviii	iiii	xix	ix
viii	g	vi	Id.		xx	v	xxi	x
ix	A	v	Id.		xxii	vi	xxiii	xi
x	b	iiii	Id.		xxiiii	vii	xxv	xii
xi	c	iii	Id.	Sol in Taur.	xxvi	viii	xxvii	xiii
xii	d	Pꝛid.	Id.		xxviii	ix	xxix	Jam. i.
xiii	e	Idus.			xxx	x	xxi	ii
xiiii	f	xviii	kl	Maii.	i. Kin. i.	xi	i. Kin. ii.	iii
xv	g	xvii	kl.		iii	xii	iiii	iiii
xvi	A	xvi	kl.		v	xiii	vi	v
xvii	b	xv	kl.		vii	xiiii	viii	i. Pet. i.
xviii	c	xiiii	kl.		ix	xv	x	ii
xix	d	xiii	kl.	Alpheg.	xi	xvi	xii	iii
xx	e	xii	kl.		xiii	xvii	xiiii	iiii
xxi	f	xi	kl.		xv	xviii	xvi	v
xxii	g	x	kl.		xvii	xix	xviii	ii. Pet. i.
xxiii	A	ix	kl.	S. George.	xix	xx	xx	i
xxiiii	b	viii	kl.		xxi	xxi	xxii	iii
xxv	c	vii	kl.	Mark Euan.	Eccl. iiii.	xxii	Eccl. v.	i. Iohn i.
xxvi	d	vi	kl.		ii. kin. 23	xxiii	2. kin. 24	i
xxvii	e	v	kl.		iii. kin. i.	xxiiii	3. king. 2	iii
xxviii	f	iiii	kl.		iii	xxv	iiii	iii
xxix	g	iii	kl.		v	xxvi	vi	v
xxx	A	Pꝛid.	kl.		vii	xxvii	viii	2. 3. Ioh.

May hath xxxj. dayes.

Sun { riseth / falleth } houre { 4.mi.36 / 7.mi.24 }

Psalmes.					Morning prayer. i. Lesson.	Morning prayer. ii. Lesson	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson
i	b	Kalend.	Phil. & Iac.		Eccle. 7.	Acts. 8.	Eccle. ix.	Iudet.
ii	c	vi	No.		3. king. 9.	xxvi	3. kin. x.	Rom. i.
iii	d	v	No.	Inuentiõ of	xi	Matth. i.	xii	ii
iiii	e	iiii	No.	the crosse.	xiii	ii	xiiii	iii
v	f	iii	No.		xv	iii	xvi	iiii
vi	g	Prid.	No.	Iohn Poyt.	xvii	iiii	xviii	v
vii	A				xix	v	xx	vi
viii	b	viii	Id.		xxi	vi	xxii	vii
ix	c	vii	Id.		4. King. i.	vii	4. king. ii.	viii
x	d	vi	Id.		iii	viii	iiii	ix
xi	e	v	Id.		v	ix	vi	x
xii	f	iiii	Id.	Solin Gen	vii	x	viii	xi
xiii	g	iii	Id.		ix	xi	x	xii
xiiii	A	Prid.	Id.		xi	xii	xii	xiii
xv	b				xiii	xiii	xiiii	xiiii
xvi	c	xvii	kl.	Iunii.	xv	xiiii	xvi	xv
xvii	d	xvi	kl.		xvii	xv	xviii	xvi
xviii	e	xv	kl.		xix	xvi	xxii	i. Coz. i.
xix	f	xiiii	kl.	Dunstan.	xxi	xvii	xxii	ii
xx	g	xiii	kl.		xxiii	xviii	xxiiii	iii
xxi	A	xii	kl.		xxv	xix	i. Esd. ii.	iiii
xxii	b	xi	kl.		i. Esd. iii.	xx	iiii	v
xxiii	c	x	kl.		v	xxi	vi	vi
xxiiii	d	ix	kl.		vii	xxii	ix	vii
xxv	e	viii	kl.	Augustine.	2. Esd. i.	xxiii	ii. Esd. ii.	xiii
xxvi	f	vii	kl.		iiii	xxiiii	v	ix
xxvii	g	vi	kl.		vi	xxv	viii	x
xxviii	A	v	kl.		ix	xxvi	x	xi
xxix	b	iiii	kl.		xiii	xxvii	Hest. i.	xii
xxx	c	iii	kl.		Hest. ii.	xxviii	iii	xiii
xxxi	d	Prid.	kl.		viii	Marke i.	v	xiiii

¶ Iune hath xxx. dayes.

Sun { riseth / falleth } houre { 3.mi. 34 / 8.mi. 26 }

Pſalmes.				Morning prayer. i. Leſſon.	Morning prayer. ii. Leſſon.	Euening prayer. i. Leſſon.	Euening prayer. ii. Leſſon.
i	e	Kalend.		Heſter 6.	Marke ii.	Heſt. vii.	i. Coꝛ. xv.
ii	f	iiii No.		viii	iii	ix	xvi
iii	g	iii Nо.	Nichomede.	Job i.	iiii	Job ii.	ii. Coꝛ. i.
iiii	A	Pꝛid. No.		iii	v	iiii	ii.
v	b	Nonas.	Bonifacc.	v	vi	vi	iii
vi	c	viii Id.		vii	vii	viii	iiii
vii	d	vii Id.		x	viii	x	v
viii	e	vi Id.		xi	ix	xii	vi
ix	f	v Id.		xiii	x	xiiii	vii
x	g	iiii Id.		xv	xi	xvi	viii
xi	A	iii Id.	Barnab.apꝛ.	Eccle. x.	Acts. 14.	Eccl. xii.	Acts. 15.
xii	b	Pꝛid. Id.	Sol in Canc	Job 17.	Mar. xii.	Job xix.	ii. Coꝛ. ix.
xiii	c	Idus.	Solſtit. eſti.	xx (18.	xiii	xxi	x
xiiii	d	xviii kl.	Julii	xxii	xiiii	xxiii	xi
xv	e	xvii kl.		xxiiii. xxv	xv	26. 27.	xii
xvi	f	xvi kl.		xxviii	xvi	xxix	xiii
xvii	g	xv kl.		xxx	Luke 1.	xxxi	Galat. i.
xviii	A	xiiii kl.		xxxii	ii	xxxiii	ii
xix	b	xiii kl.	Nat. K. of Ia	xxxiiii	iii	xxxv	iii
xx	c	xii kl.	Edward.	xxxvi	iiii	xxxvii	iiii
xxi	d	xi kl.		xxxviii	v	xxxix	v
xxii	e	x kl.		xl	vi	xli	vi
xxiii	f	ix kl.	Fаſt.	xlii	vii	Pꝛou. i.	Epheſ. i.
xxiiii	g	viii kl.	John Baptiſt	Mala. iii	Matt. iii.	Mala. 4.	Mat. 14.
xxv	A	vii kl.		Pꝛo. ii.	Luke viii.	Pꝛou. iii	Epheſ. ii
xxvi	b	vi kl.		iiii	ix	v	iii
xxvii	c	v kl.		vi	x	vii	iiii
xxviii	d	iiii kl.	Faſt.	viii	xi	ix	v
xxix	e	iii kl.	S. Pet Apoſt	Eccle. xi	Acts. iii.	Eccl. xix.	Acts. iiii.
xxx	f	Pꝛid. kl.		Pꝛou. x.	Luke xii.	Pꝛou. xi.	Epheſ. v.

Iuly hath xxxj. dayes.

Sun { riseth / falleth } houre { 4.mi.18 / 7.mi.42 }

Pſalmes.					Morning prayer. i. Leſſon.	Morning prayer. ii. Leſſon	Euening prayer. i. Leſſon.	Euening prayer. ii. Leſſon.
i	g	Kalend		Viſit. of Ma.	Prou. xii.	Luke xiii.	Pro. xiii.	Phil. i.
ii	A	vi	No.		xiiii	xiiii	xv	ii
iii	b	v	No.	Martin.	xvi	xv	xvii	iii
iiii	c	iiii	No.		xviii	xvi	xix	iiii
v	d	iii	No.		xx	xvii	xxi	Colos. i.
vi	e	Prid	No.	Dog dayes	xxii	xviii	xxiii	ii
vii	f	Nonas.		begin.	xxiiii	xix	xxv	iii
viii	g	viii	Id.		xxvi	xx	xxvii	iiii
ix	A	vii	Id.		xxviii	xxi	xxix	i. Thes. i.
x	b	vi	Id.		xxxi	xxii	Eccles. i	ii
xi	c	v	Id.		Eccle. ii.	xxiii	iii	iii
xii	d	iiii	Id.	Sol in Leo.	iiii	xxiiii	v	iiii
xiii	e	iii	Id.		vi	Iohn i.	vii	v
xiiii	f	Prid.	Id.		viii	ii	ix	ii. Thes. i
xv	g	Idus.		Swithun.	x	iii	xi	ii
xvi	A	xvii	kl.	Auguſt.	xii	iiii	Iere. i.	iii
xvii	b	xvi	kl.		Iere. ii.	v	iii	i. Tim. i.
xviii	c	xv	kl.		iiii	vi	v	ii. iii.
xix	d	xiiii	kl.		vi	vii	vii	iiii
xx	e	xiii	kl.	Margaret.	viii	viii	ix	v
xxi	f	xii	kl.		x	ix	xi	vi
xxii	g	xi	kl.	Magdalen.	xii	x	xiii	ii. Tim. i.
xxiii	A	x	kl.		xiiii	xi	xv	ii
xxiiii	b	ix	kl.	Faſt.	xvi	xii	xvii	iii
xxv	c	viii	kl.	Iames Apo.	Eccl. xi.	xiiii	Eccl. ix.	iiii
xxvi	d	vii	kl.	Anne.	Ier. xviii.	xiiii	Iere. xix.	Titus i.
xxvii	e	vi	kl.		xx	xv	xxi	ii. iii.
xxviii	f	v	kl.		xxii	xvi	xxiii	Phile. i.
xxix	g	iiii	kl.		xxiiii	xvii	xxv	Heb. i.
xxx	A	iii	kl.		xxvi	xviii	xxvii	ii
xxx	b	Prid.	kl.		xxviii	xix	xxix	iii

Auguſt hath xxxi. daves.

Sun { riſeth / falleth } houre { 4.mi.34 / 7.mi.26 }

Pſalmes. | Morning prayer. i. Leſſon. | Morning prayer. ii. Leſſon. | Euening prayer. i. Leſſon. | Euening prayer. ii. Leſſon.

i	c	Kalend.	Lammas.	Iere.xxx.	Iohn xx.	Iere.xxxi.	Heb.i. iiii.
ii	d	iiii No.		xxxii	xxi	xxxiii	v
iii	e	iii No.		xxxiiii	Act.i.	xxxv	vi
iiii	f	Pꝛid. No.		xxxvi	ii	xxxvii	vii
v	g	Nonas.		xxxviii	iii	xxxix	viii
vi	A	viii Id.	Tranſfigur.	xl	iiii	xli	ix
vii	b	vii Id.	Name of Ie.	xlii	v.	xliii	x
viii	c	vi Id.		xliiii	vi	xlv. xlvi.	xi
ix	d	v Id.		xlvii	vii	xlviii	xii
x	e	iiii Id.	Laurence.	xlix	viii	l	xiii
xi	f	iii Id.		li	ix	lii	Iames i.
xii	g	Pꝛid. Id.	Sol.in Virg.	Lamen.i.	x	Lamen.ii.	ii
xiii	A	Idus.		iii	xi	iiii	iii
xiiii	b	xix kl.	Septembꝛis	v	xii	Ezech.ii.	iiii
xv	c	xviii kl.		Ezek.iii.	xiii	vi	v
xvi	d	xvii kl.		vii	xiiii	xiii	i.Pet.i.
xvii	e	xvi kl.		xiiii	xv	xviii	ii
xviii	f	xv kl.		xxxiii	xvi	xxxiiii	iii
xix	g	xiiii kl.		Dan.i.	xvii	Dan.ii.	iiii
xx	A	xiii kl.		iii	xviii	iiii	v
xxi	b	xii kl.		v	xix	vi	ii.Pet.i.
xxii	c	xi kl.		vii	xx	viii	ii
xxiii	d	x kl.	Faſt.	ix	xxi	x	iii
xxiiii	e	ix kl.	Barth.Apo	Eccl.xxv.	xxii	Eccle. 29.	i. Iohn .i
xxv	f	viii kl.		Dan.xi.	xxiii	Dan.xii.	ii
xxvi	g	vii kl.			xxiiii	Pꝛou.30.	iii
xxvii	A	vi kl.		Hoſe.i.	xxv	Hoſe.2.3.	iiii
xxviii	b	v kl.	Auguſtin.	iiii	xxvi	v. vi.	v
xxix	c	iiii kl.	Behead of	vii	xxvii	viii	2.3.Iohn
xxx	d	iii kl.	Iohn.	ix	xxviii	x	Iude.i.
xxxi	e	Pꝛid. kl.		xi	Matth.i.	xii	Rom.i.

☞ Note, that the 13. of Daniel, touching the Hiſtory of Suſanna, is to be read vntill theſe words: *And King Aſtyages, &c.*

September hath xxx. dayes.

Sun { riseth / falleth } houre { 5.mi.36 / 6.mi.24 }

Pſalmes.					Morning prayer. i. Leſſon.	Morning prayer. ii. Leſſon	Euening prayer, i. Leſſon.	Euening prayer, ii. Leſſon.
i	f	Kalend.		Giles.	Hoſe xiii.	Mat. ii.	Hoſe. xiiii.	Rom. ii.
ii	g	iiii	No.		Joel i.	iii	Joel ii.	iii
iii	A	iii	No.		iii	iiii	Amos i.	iiii
iiii	b	Pꝛid.	No.		Amos ii.	v	iii	v
v	c	Nonas.		Dog dayes	iiii	vi	v	vi
vi	d	viii	Id.	end.	vi	vii	vii	vii
vii	e	vii	Id.	Enurc. biſh.	viii	viii	ix	viii
viii	f	vi	Id.	Nat. of Ma.	Abdi i.	ix	Jonas i.	ix
ix	g	v	Id.		Jon. ii. iii.	x	iiiii	x
x	A	iiii	Id.		Miche. i.	xi	Mich. ii.	xi
xi	b	iii	Id.		iii	xii	iiii	xii
xii	c	Pꝛid.	Id.	Sol in Libr.	v	xiii	vi	xiii
xiii	d	Idus.			vii	xiiii	Naum. i.	xiiii
xiiii	e	xviii	kl.	Holy Croſſe.	Naum. ii.	xv	iii	xv
xv	f	xvii	kl.	Aequinoct.	Abac. i.	xvi	Abak. ii.	xvi
xvi	g	xvi	kl.	Autumnale	iii	xvii	Zeph. i.	i. Toy. i.
xvii	A	xv	kl.	Lambert.	Soph. ii.	xviii	iii	ii
xviii	b	xiiii	kl.		Agge. i.	xix	Agge. ii.	iii
xix	c	xiii	kl.		Zach. i.	xx	Zach. 2, 3.	iiii
xx	d	xii	kl.	Fall.	iiii. v.	xxi	vi	v
xxi	e	xi	kl.	S. Matthew.	Eccle. 35	xxii	Eccle. 38.	vi
xxii	f	x	kl.		Zach. 7.	xxiii	Zach. viii.	vii
xxiii	g	ix	kl.		ix	xxiiii	x	viii
xxiiii	A	viii	kl.		xi	xxv	xii	ix
xxv	b	vii	kl.		xiii	xxvi	xiiii	x
xxvi	c	vi	kl.	Cypꝛian.	Mal. i.	xxvii	Mala. ii.	xi
xxvii	d	v	kl.		iii	xxviii	iiii	xii
xxviii	e	iiii	kl.		Tob. 1.	Mark. i.	Tob. ii.	xiii
xxix	f	iii	kl.	S Michael.	Eccle. 39	ii	Eccl. 44.	xiiii,
xxx	g	Pꝛid.	kl.	Hierome.	Tob. iii.	iii	Tob. iiii.	xv

October hath xxxj. dayes.

Sun { riseth / falleth } houre { 6.mi.35 / 5.mi.25 }

Pſalmes.					Morning prayer. i. Leſſon.	Morning prayer. ii. Leſſon.	Euening prayer. i. Leſſon.	Euening prayer. ii. Leſſon.
i	A	Kalend.		Remige.	☞	Mark.iiii	Iol.20.	i.Cor.16.
ii	b	vi No.			vii	b	Iol.22.	ii.Cor.i.
iii	c	v No.			ix	vi	x	ii
iiii	d	iiii No.			xi	vii	xii	iii
v	e	iii No.			xiii	viii	xiiii	iiii
vi	f	Pꝛid. No.		Faith.	Iudith.i.	ix	Iudith.ii.	v
vii	g	Nonas.			iii	x	iiii	vi
viii	A	viii.	Id.		v	xi	vi	vii
ix	b	vii.	Id.	Dennis.	vii	xii	viii	viii
x	c	vi.	Id.		ix	xiii	x	ix
xi	d	v.	Id.		xi	xiiii	xii	x
xii	e	iiii.	Id.	Sol in Scorp.	xiii	xv	xiiii	xi
xiii	f	iii.	Id.	Edward.	xv.	xvi	xvi	xii
xiiii	g	Pꝛid.	Id.		Wiſd.i.	Luk.di.i.	Wiſd.ii.	xiii
xv	A	Idus.			iii	di.i.	iiii	Galat.i.
xvi	b	xvii	kl.	Nouemb.	v	ii	vi	ii
xvii	c	xvi	kl.	Etheldꝛed.	vii	iii	viii	iii
xviii	d	xv	kl.	Luke Euan.	Eccl.ii.	iiii	Iob i.	iiii
xix	e	xiiii	kl.		Wiſd.ix.	v	Wiſd.x.	v
xx	f	xiii	kl.		xi	vi	xii	vi
xxi	g	xii	kl.		xiii	vii	xiiii	Epheſ.i.
xxii	A	xi	kl.		xv	viii	xvi	ii
xxiii	b	x	kl.		xvii	ix	xviii	iii
xxiiii	c	ix	kl.		xix	x	Ecclu.i.	iiii
xxv	d	viii	kl.	Criſpine.	Ecclu.ii.	xi	iii	v
xxvi	e	vii	kl.		iiii	xii	v	vi
xxvii	f	vi	kl.	Faſt.	vi	xiii	vii	Phil.i.
xxviii	g	v	kl.	Sim. & Iude	Iob 24.25	xiiii	Iob 42.	ii
xxix	A	iiii	kl.		Ecclu. viii	xv	Eccl.ix.	iii
xxx	b	iii	kl.		x	xvi	xi	iiii
xxx	c	Pꝛid.	kl.	Faſt.	xii	xvii	xiii	Coloſ.i.

☞ Note that the 6. of Exodus is to be read the firſt of October at Morning Prayer, vnto theſe words, *Theſe be the heads, &c.*

Nouember hath xxx. dayes.

Sun { riseth / falleth } houre { 8.mi.12 / 3.mi.48 }

				Morning prayer. i. Lesson.	Morning prayer. ii. Lesson	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson.
Pſalmes.							
i	d	Kalend.	All Saints.	Wiſd. iii.	Heb. xi. xii.	Wiſd. v.	Apoc. 19
ii	e	iiii No.		Ecclu. 14	Luk. xviii	Eccl. xv.	Colek. ii.
iii	f	iii No.		xvi	xix	xvii	iii
iiii	g	Pꝛid. No.		xviii	xx	xix	iiii
v	A	Nonas.	Papiſt. con.	xx	xxi	xxi	i. Theſ. i.
vi	b	viii Id.	Leonard.	xxii	xxii	xxiii	ii
vii	c	vii Id.		xxiiii	xxiii	xxv	iii
viii	d	vi Id.		xxvii	xxiiii	xxviii	iiii
ix	e	v Id.		xxix	John. i.	xxx	v
x	f	iiii Id.		xxxi	ii	xxxii	ii. Theſ. i.
xi	g	iii Id.	S. Martin.	xxxiii	iii	xxxiiii	ii
xii	A	Pꝛid. Id.	Sol. in Sagit.	xxxv	iiii	xxxvi	iii
xiii	b	Idus.	Bꝛice.	xxxvii	v	xxxviii	i. Tim. i.
xiiii	c	xviii kl.	Decembꝛis.	xxxix	vi	xl	ii. iii.
xv	d	xvii kl.	Machut.	xli	vii	xlii	iiii
xvi	e	xvi kl.		xliii	viii	xliiii	v
xvii	f	xv kl.	Hugh biſh.	xlv	ix	xlvi	vi
xviii	g	xiiii kl.		xlvii	x	xlviii	ii. Tim. i.
xix	A	xiii kl.		xlix	xi	l	ii
xx	b	xii kl.	Edmũd kin.	li	xii	Baruc. i.	iii
xxi	c	xi kl.		Baruc. ii.	xiii	iii	iiii
xxii	d	x kl.	Cicilie.	iiii	xiiii	v	Titus i.
xxiii	e	ix kl.	Clement.	vi	xv	Iſa. i.	ii. iii.
xxiiii	f	viii kl.		Iſai. ii.	xvi	iii	Phile. i.
xxv	g	vii kl.	Katherin.	iiii	xvii	v	Hebꝛe. i.
xxvi	A	vi kl.		vi	xviii	vii	ii
xxvii	b	v kl.		viii	xix	ix	iii
xxviii	c	iiii kl.		x	xx	xi	iiii
xxix	d	iii kl.	Faſt.	xii	xxi	xiii	v
xxx	e	Pꝛid. kl.	Andrew Ap	Pꝛou. xx.	Actes i.	Pꝛou. xxi	vi

Note that the beginning of the xxvi. Chapter of Eccleſiaſticus (vnto) But when one is, &c. muſt be read with the xxv. Chapter.

Note that the xlvi. Chap. of Eccleſiaſticus is to be read vnto theſe words, After this he told, &c.

December hath xxxj. dayes.

Sun { riseth / falleth } houre { 8.mi.12 / 3.mi.48 }

Pſalmes.					Morning prayer. i. Leſſon.	Morning prayer. ii. Leſſon	Euening prayer. i. Leſſon.	Euening prayer. ii. Leſſon
i	f	Kalend.			Eſai xiiii.	Acts.ii.	Eſai.15.	Heb.vii.
ii	g	iiii No.			xvi	iii	xvii	viii
iii	A	iii No.			xviii	iiii	xix	ix
iiii	b	Pꝛid.No.			xx. xxi	v	xxii	x
v	c	Nonas.			xxiii	vi	xxiiii	xi
vi	d	viii Id.		Nicho.biſh.	xxv	vi. vii	xxvi	xii
vii	e	vii Id.			xxvii	vi.vii	xxviii	xiii
viii	f	vi Id.		Con.of Ma	xxix	viii	xxx	James.i.
ix	g	v Id.			xxxi	ix	xxxii	ii
x	A	iiii Id.			xxxiii	x	xxxiiii	iii
xi	b	iii Id.			xxxv	xi	xxxvi	iiii
xii	c	Pꝛid. Id.		Sol in Cap.	xxxvii	xii	xxxviii	v
xiii	d	Idus.		Lucie.	xxxix	xiii	xl	i.Pet.i.
xiiii	e	xix	kl.	Januarii.	xli	xiiii	xlii	ii
xv	f	xviii	kl.		xliii	xv	xliiii	iii
xvi	g	cvii	kl.	O ſapientia	vlv	xvi	xlvi	iiii
xvii	A	xvi	kl.		xlvii	xvii	xlviii	v
xviii	b	xv	kl.		xlix	xviii	l	ii.Pet.i.
xix	c	xiiii	kl.		li	xix	lii	ii
xx	d	xiii	kl	Faſt.	liii	xx	liiii	iii
xxi	e	xii	kl.	S.Thomas.	Pꝛo.23.	xxi	Pꝛo.24.	i.John i.
xxii	f	xi	kl.		Eſai.lv.	xxii	Eſai.lvi.	ii
xxiii	g	x	kl.		lvii	xxiii	lviii	iii
xxiiii	A	ix	kl.	Faſt.	lix	xxiiii	lx	iiii
xxv	b	viii	kl.	Chriſtmas.	Eſai ix.	Luke 2.	Eſai.vii.	Titus.3.
xxvi	c	vii	kl.	S.Steuen.	Pꝛo.28.	Acts 6.7.	Eccle.4.	Acts.7.
xxvii	d	vi	kl.	S.Iohn.	Eccle.v.	Reuel.i.	Eccle.6.	Reue.22.
xxviii	e	v	kl.	Innocents.	Iere.31.	Acts 25.	Wiſ.i.	i.John.v.
xxix	f	iiii	kl.		Eſai lxi.	xxvi	Eſa.lxii.	ii.John
xxx	g	iii	kl.		lxiii	xxvii	lxiiii	iii.John.
xxxi	A	Pꝛid.	kl.	Siluest.biſh	lxv	xxviii	xlvi	Jude

☞ These to be obserued for holy dayes, and none other.

THat is to say, All Sundayes in the yeere. The dayes of the feastes of the Circumcision of our Lorde Jesus Christ. Of the Epiphanie. Of the Purification of the blessed virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed virgin. Of S. Marke the Euangelist. Of Saint Philip and Jacob the Apostles. Of the Ascension of our Lord Jesus Christ. Of the Natiuitie of S. John Baptist. Of S. Peter the Apostle. Of saint James the Apostle. Of saint Bartholomewe Apostle. Of saint Matthewe apostle. Of saint Michael the Archangel. Of saint Luke the Euangelist. Of saint Simon and Jude the Apostles. Of al Saintes. Of saint Andrew the Apostle. Of saint Thomas the Apostle. Of the Natiuitie of our Lord. Of saint Steuen the Martyr. Of saint John the Euangelist. Of the holy Innocents. Munday and Tuesday in Easter weeke, and Munday and Tuesday in Whitsun weeke.

☞ A rule to know when the Terme beginneth and endeth.

EIght dayes before any Terme be, the Exchequer openeth for certaintie, except Trinitie Terme, which it is open but foure dayes before.

¶ Hillary Terme beginneth the xxiii. day of Januarie, if it bee not Sunday: If it be Sunday, then the next day after, and endeth the xii. of Februarie.

¶ Easter Terme beginneth xvii. dayes after Easter, and endeth foure dayes after the Ascension day.

¶ Trinitie Terme beginneth the next day after Corpus Christi day, and endeth the wednesday fortnight after.

¶ Michaelmas Terme beginneth the ix. of October, if it bee not Sunday, and endeth the xxviii. of Nouember.

The Preface.

THere was neuer any thing by ỹ wit of man so well deuised, or so sure established, which in cõtinuance of time hath not bin corrupted: as (among other things) it may plainly appeare by the Cõmon prayers in the Church, cõmonly called Diuine seruice. The first originall and ground wherof if a man would search out by the ancient fathers, he shal find that ỹ same was not ordeined but of a good purpose, & for a great aduãcement of godlines. For they so ordered the matter, that the whole Bible (or the greatest part therof) should be read ouer once in the yeere: intending therby, that the Clergie, and specially such as were Ministers of the congregation, should (by often reading and meditation of Gods word) bee stirred vp to godlines themselues, and bee more able to exhort other by wholesome doctrine, and to confute them, that were aduersaries to the trueth. And further, that the people, by dayly hearing of holy scripture read in the Church, should continually profite more and more in the knowledge of God, and be the more enflamed with the loue of his true religion. But these many yeeres passed, this godly and decent order of the auncient fathers hath beene so altered, broken, & neglected, by planting in vncertaine Stories, Legends, Responds, Uerses, vaine repetitions, Commemorations, and Synodalles, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort, the booke of Esai was begun in Aduent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read through. After a like sort were other bookes of holy scriptnre vsed. And moreouer, whereas Saint Paul would haue such language spoken to the people in the Church, as they might vnderstande and haue profit by hearing the same: the seruice in this Church of England (these many yeeres) hath bene read in Latine to the people, which they vnderstoode not: so that they haue heard with their eares onely, and their heart, spirit, and minde haue not bene edified thereby. And furthermore, notwithstanding that the ancient fathers haue diuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: now

of

of late time a fewe of them haue beene daily saide, and oft repeated, and the rest vtterly omitted. Moreouer, the number and hardnesse of the rules called the Pie, and the manifolde chaungings of the seruice was the cause, that to turne the booke onely was so hard and intricate a matter, that many times there was more businesse to find out what should be read, then to reade it when it was found out.

These inconueniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is drawen out a Kalender for that purpose, which is plaine and easie to be vnderstanded, wherein (so much as may be) the reading of holy scriptures is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause bee cut off Anthemes, Responds, Inuitatories, and such like things as did breake the continuall course of the reading of the scripture. Yet because there is no remedie, but that of necessitie there must be some rules, therfore certaine rules are here set forth, which as they be fewe in number, so they be plaine and easie to bee vnderstanded. So that here you haue an order for prayer (as touching the reading of holy scripture) much agreeable to ỹ minde and purpose of the olde fathers, and a great deale more profitable and commodious then that which of late was vsed. It is more profitable, because here are left out many things, whereof some be vntrue, some vncertaine, some vaine and superstitious, and is ordeined nothing to be read, but the very pure words of God, the holy Scriptures, or that which is euidently grounded vpon the same, and that in such a language and order, as is most easie and plaine for the vnderstanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the plainenes of the order, and for that the rules be fewe and easie. Furthermore, by this order the Curates shall neede none other Bookes for their publike seruice, but this booke and the Bible. By the meanes whereof, the people shall not bee at so great charges for bookes, as in times past they haue bene.

And where heretofore there hath beene great diuersitie in saying and singing in Churches within this Realme, some following Sarisburie vse, some Herford vse, some the vse of Bangor, some of Yorke, and some of Lincolne: nowe from henceforth all the whole Realme shall haue but one vse. And if any will iudge this way more painefull, because that all things must be read vpon the booke, whereas before by the reason of so often repetition, they coulde say

many things by heart: If those men will weigh their labour, with the profit and knowledge which dayly they shall attaine by reading vpon the booke, they will not refuse the paine, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost bee so plainely set foorth, but doubtes may rise in the vse and practising of the same: To appease al such diuersitie (if any arise) & for the resolution of al doubtes concerning the maner howe to vnderstand, doe, & execute the things contained in this booke: The parties that so doubt, or diuersly take any thing, shall alway resorte to the Bysshoppe of the Diocesse, who by his discretion shall take order for the quieting & appeasing of the same, so that the same order be not contrary to any thing contayned in this booke. And if the Bishoppe of the Diocesse be in any doubt, then he may send for the resolution thereof vnto the Archbishop.

Though it bee appointed in the afore written preface, that all things shall be read and sung in the Church in the English tongue, to the ende that the Congregation may be thereby edifyed: yet it is not ment, but when men say Morning and Euening prayer priuately, they may say the same in any language that they themselues doe vnderstand.

And all Priestes and Deacons shall bee bounde to say dayly the Morning and Euening prayer, either priuately or openly, except they be let by preaching, studying of diuinitie, or by some other vrgent cause.

And the Curate that ministreth in euery parish Church or chappel, being at home, and not being otherwise reasonably lette, shall say the same in the parish Church or Chappell where he ministreth, and shall toll a bell thereto, a conuenient time before he beginne, that such as bee disposed, may come to heare Gods worde, and to praye with him.

¶ The

¶ The table and Kalender expreſsing the order of Pſalmes and Leſſons to be ſaid at Morning and Euening prayer throughout the yeere, (except certaine proper Feaſtes) as the Rules following more plainely declare.

¶ The order how the Pſalter is appointed to be read.

THe Pſalter ſhal be read through once euery Moneth, and becauſe that ſome Monethes be longer then ſome other be, it is thought good to make them euen by this meanes. To euery Moneth ſhalbe appointed (as cõcerning this purpoſe) iuſt thirtie dayes.

And becauſe January and March haue one day aboue the ſayde number, and Februarie which is placed betweene them both, hath onely xxviii. dayes: Februarie ſhall borrowe of eyther of the Monethes (of Januarie and March) one day: And ſo the Pſalter which ſhalbe read in Februarie, muſt beginne the laſt day of Januarie, and ende the firſt day of March.

And whereas May, July, Auguſt, October, and December haue xxxi. dayes apiece: It is ordered that the ſame Pſalmes ſhall bee read the laſt day of the ſayde monethes, which were read the day before: So that the Pſalter may begin againe the firſt day of the next moneth enſuing.

Nowe to knowe what Pſalmes ſhall be read euery day, looke in the Kalender the number that is appoynted for the Pſalmes, & then finde the ſame number in this Table, and vpon that number ſhal you ſee what Pſalmes ſhalbe ſaid at Morning and Euening prayer.

And where the Cxix. Pſalme is deuided into xxii. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not be read aboue foure or fiue of the ſayd portions, as you ſhall perceiue to be noted in this table folowing.

And here is alſo to bee noted, that in this Table and in all other partes of the ſeruice, where any Pſalmes are appoynted, the number is expreſſed after the great Engliſh Byble, which from the ix. Pſalme, vnto the Cxlviii. Pſalme (folowing the diuiſion of the Hebrewes) doth varie in number from the common Latine tranſlation.

¶ A table for the order of the Pſalme to be ſaid at Morning and Euening prayer.

	Morning prayer.	Euening prayer.
1	i.ii.iii.iiii.v.	vi.vii.viii.
2	ix.x.xi.	xii.xiii.xiiii.
3	xv.xvi.xvii.	xviii.
4	19.20.21.	xxii.xxiii.
5	xxiiii.xxv.xxvi.	27.28.29.
6	xxx.xxxi.	32.33.34.
7	xxxv.xxxvi.	37.
8	xxxviii.xxxix.xl.	xli.xlii.xliii.
9	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
10	l.li.lii.	liii.liiii.lv.
11	lvi.lvii.lviii.	lix.lx.lxi.
12	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
13	lxviii.	lxix.lxx
14	lxxi.lxxii.	lxxiii.lxxiiii.
15	lxxv.lxxvi.lxxvii.	lxxviii.
16	lxxix.lxxx.lxxxi.	82.83.84.85.
17	86.87.88.	89.
18	xc.xci.xcii.	xciii.xciiii.
19	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
20	cii.ciii.	ciiii.
21	cv.	cvi.
22	cvii.	cviii.cix.
23	cx.cxi.cxii.cxiii.	cxiiii.cxv.
24	cxvi.cxvii.cxviii.	cxix. Inde.iiii.
25	Inde.v.	Inde.iiii.
26	Inde.v. (125.	Inde.iiii. (131.
27	120.121.122.123.124.	126.127.128.129.130.
28	132.133.134.135.	136.137.138.
29	139.140.141.	cxlii.cxliii.
30	144.145.146.	cxlvii.cxlviii.cxlix.cl.

¶ The

¶ The order how the reſt of holy Scripture (beſide the Pſalter) is appoin-ted to be read.

THe olde Teſtament is appointed for the firſt Leſſons at Morning and euening prayer, and ſhalbe read through euery yeere once, except certaine bookes and chapters, which bee leaſt edifying, and might beſt be ſpared, and therefore are left vnread.

The new Teſtament is appointed for the ſecond Leſſons at Morning and Euening prayer, and ſhalbe read ouer orderly euery yeere thyſe, beſide the Epiſtles and Goſpels: except the Apocalyps, out of the which, there bee onely certaine Leſſons appointed vpon diuers proper feaſts.

And to know what Leſſons ſhalbe read euery day, finde the day of the Moneth in the Kalender, and there ye ſhall perceiue the bookes and Chapters that ſhall be read for the Leſſons both at Morning and Euening prayer.

And here is to bee noted, that whenſoeuer there bee any proper Pſalmes or Leſſons appointed for the Sundayes, or for any feaſt, moueable or vnmoueable: then the Pſalmes and Leſſons appointed in the Kalender, ſhalbe omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle and Goſpel, appointed for the Sunday, ſhall ſerue all the weeke after, except there fal ſome feaſt that hath his proper.

When the yeeres of our Lord may be deuided into foure euen partes, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the xxiii. day of Februarie, ſhal be read againe the day following, except it bee Sunday, which hath proper Leſſons of the olde Teſtament, appointed in the table ſeruing to that purpoſe.

Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel, is not expreſſed, there yee muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed how farre ſhall bee read, there ſhall you reade to the end of the Chapter.

Item, ſo oft as the firſt Chapter of ſaint Matthewe is read either for Leſſon or Goſpel: ye ſhall begin the ſame at (The birth of Ieſus Chriſt was on this wiſe. &c.) And the third Chapter of ſaint Lukes Goſpel, ſhalbe read vnto (So that he was ſuppoſed to be the ſonne of Ioſeph.)

¶ Proper Leſſons to be read for the first Leſſons, both at Morning and Euening prayer, on the Sundayes throughout the yeere. And for ſome alſo the ſecond Leſſon.

	Mattens.	Euenſong.
Sundayes of Aduent.		
The firſt.	Eſai. i.	Eſai. ii.
ii	v	xxiiii
iii	xxv	xxvi
iiii	xxx	xxxii
Sundayes after Chriſtmas.		
The firſt.	xxxvii	xxxviii
ii	xli	xliii
Sundayes after the Epiphanie.		
The firſt	xliiii	xlvi
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiiii
Septuageſima.	Gene. i.	Gen. ii.
Sexageſima.	iii	vi
Quinquageſima.	ix	xii

Proper Lessons.

Lent.	Mattens.	Euensong.
First sunday.	Gene.xix.	Gene.xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlv
v	Exod.iii	Exod.v.
vi	ix	x
Easter day.		
i. Lesson.	Exod.xii	Exod.xiiii
ii. Lesson.	Rom.vi.	Act.ii

☙ *Sundayes after Easter.*

First sunday.	Num. xvi	Num. xxii
ii	xxiii	xxv
iii	Deut.iiii	Deut.v
iiii	vi	vii
v	viii	ix
Sunday after Ascension day.	Deut.xii.	Deut.xiii
Whitsunday.		
First Lesson.	Deut.xvi	Wisdome i.
ii. Lesson.	Act. x Then Peter opened his mouth, &c.	Actes xix. It foztuned that while Apollo was at Corinth. &c. (vnto) After these things.
¶ Trinitie Sunday.		
i. Lesson.	Gene.xviii.	Josuah.i.
ii. Lesson.	Mat.iii.	

¶ Sundayes after Trinitie.

	Mattens.	Euensong.
Firſt.	Joſuah x.	Joſuah xxiii.
ii	Judg.iiii.	Judg.v.
iii	i.King.ii.	i.King.iii.
iiii	xii	xiii
v	xv	xvii
vi	ii.King.xii.	ii.King.xxi.
vii	xxii.	xxiiii
viii	iii.King.xiii.	iii.King.xvii.
ix	xviii.	xix
x	xxi.	xxii
xi	iiii.King.v.	iiii.Kin.ix.
xii	x.	xviii
xiii	xix	xxiii
xiiii	Jerem.v.	Jerem.xxii.
xv	xxxv	xxxvi.
xvi	Ezech.ii.	Ezech.xiiii.
xvii	xvi	xviii
xviii	xx	xxiiii
xix	Dan.iii.	Daniel.vi.
xx	Joel. ii.	Miche.vi.
xxi	Abacuc ii.	Prouerb.i.
xxii	Prouerb.ii.	Prouerb.iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

¶ Leſſons

¶ Lessons proper for Holy dayes.

	Mattens.	Euensong.
S. Andrew.	Prouerb. xx.	Prou. xxi.
S. Thomas the Apostle.	xxii.	xxiiii.
Natiuitie of Christ.		
i. Lesson.	Esai. ix.	Esai. vii. God spake once againe to &c.
ii. Lesson.	Luke ii. (vnto) And vnto mē good will.	Titus iii. The kindnesse and loue, &c.
S. Steuen.		
i. Lesson.	Prou. xxviii.	Eccles. iiii.
i. Lesson.	Acts vi. & vii. Steuen full of faith and power, &c. (vnto) And when forty yeeres, &c.	Acts vii. And when xl. yeres were expired, there appeared vnto Moses, &c. (vnto) Steuen full of the holy Ghost &c.
S. John.		
i. Lesson.	Eccles. v.	Eccles. vi.
ii. Lesson.	Apocalyp. i.	Apoc. xxii.
Innocents day.	Jerem. xxxi. (vnto) Moreouer I heard Ephraim.	Wisedome. i.
Circumcisiō.		
i. Lesson.	Genesis xvii.	Deu. x. (vnto) And now Isr.
ii. Lesson.	Roman. ii.	Colos. ii.

Proper Lessons.

	Mattens.	Euensong.
Epiphanie.		
i. Lesson.	Esai.xl.	Esai.xlix.
ii. Lesson.	Luk.iii(vnto) So ỹ hee was supposed to be the sonne of Joseph.	John ii. (vnto) After this hee went to Capernaum.
Conuersion of S. Paul.		
i. Lesson.	Wisdome.v.	Wisdome.vi.
ii. Lesson.	Acts.xxii.(vnto) They heard him.	Act.xxvi.
Purification of the Virgin Marie.	Wisdome. ix.	Wisdome.xii.
S. Matthias	Wisdome.xix.	Eccle.i.
Annũciation of our Lady.	Eccle.ii.	Eccle.iii.
Wednesday afore Easter.	Osee.xiii.	Osee.xiiii.
Thursday afore Easter.	Daniel.ix.	Jerem.xxxi.
Good Friday.	Genes. xxii.	Esai.liii.
Easter Euen.	Zacha.ix.	Exod.xiii.
Munday in Easter weeke.		
i. Lesson.	Exod.xvi.	Exod.xvii.
ii. Lesson.	Matth.xxviii	Actes.iii.
Tuesday in Easter weeke.		
i. Lesson.	Exod.xx.	Exod.xxxii.
ii. Lesson.	Luk.xxiiii. vnto And behold two of them.	i.Cor.xv.

Proper Lessons.

	Mattens.	Euenlong.
S. Marke.	Eccle. iiii.	Eccle. v.
Philip and Jacob.	Eccle. vii.	Eccle. ix.
Ascension day	Deut. x.	iiii. King. ii.
Munday in Whitsun-weeke.		
i. Lesson.	Gen. xi. (vnto) These are the generations of Sem.	Num. xi. Gather vnto me 70. men &c. (vnto) Moses & the Elders returned.
ii. Lesson.	i. Cor. xii.	
Tuesday in Whitsun-weeke.	i. King. xix. Dauid came to Samuel to Rama. &c.	Deut. xxx.
S. Barnabe.		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Act. xiiii.	Act. xv. (vnto) After certain dayes.
S. Joh. Bap.		
i. Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Mat. xiii.	Matt. xiiii. (vnto) When Jesus heard.
S. Peter.		
i. Lesson.	Eccle. xv.	Eccle. xix.
ii. Lesson.	Acts. iii.	Acts. iiii.
S. James	Eccles. xxi	Eccles. xxii.
S. Bartholomew.	xxv	xxix.

Proper Lessons.

	Mattens.	Euenlong.
S. Matthew.	Ecclus. xxxv.	Ecclus. 38.
S. Michael.	xxxix.	xliiii.
S. Luke.	Ecclus. li.	Iob. i.
Simon and Jude.		
i. Lesson.	Iob xxiiii xxv	xlii.
All Saints.		
i. Lesson.	Wisdome. iii. (vnto) Blessed is rather the barren.	Wisdome v. (vnto) His iealousie also.
ii. Lesson.	Hebr. xi. xii. Saints by faith, (vnto) If ye indure chastening.	Apocalyp. 19. (vnto) And I saw an Angel stand.

¶ *Proper Psalmes on certaine dayes.*

	Mattens.	Euensong.
Christmas day.	Psal. xix. xlv. lxxxv.	Psal. lxxxix. cx. cxxxii.
	ii.	cxiii.
Easter day.	lvii.	cxiiii.
	cxi.	cxviii.
Ascension day.	viii. xv. xxi.	xxiiii. lxviii. cviii.
Whitsunday.	xlv. xlvii.	ciiii. cxlv.

¶ An

An Acte for the vniformitie of Common prayer, and Seruice in the Church, and Administrarion of the Sacraments.

WHere at the death of our late Souereigne Lord King Edward the first, there remained one vniforme order of Common Seruice and Prayer, and of the administration of Sacraments, Rites and Ceremonies in the Church of England, which was set foorth in one Booke, entituled, The Booke of Common prayer, and administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by Acte of Parliament, holden in the fifth and sixth yeres of our saide late Souereigne Lord King Edward the sixth, entituled, An Acte for the vniformity of Common Prayer, and administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first yere of the reigne of our late Souereigne Lady Queene Mary, to the great decay of the due honour of God, and discomfort to the professors of the Trueth of Christes Religion:

Be it therefore enacted by the authority of this present Parliament, That the said Statute of repeale, and euery thing therein contained, onely concerning the said Booke, and the Seruice, Administration of Sacraments, Rites, and Ceremonies, contained or appointed in, or by the said Booke, shalbe voide and of none effect, from and after the Feast of the Natiuity of S. John Baptist next comming. And that the said booke with the order of Seruice, and of the Administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therin added and appointed by this Estatute shall stand, and be from and after the said feast of the Natiuity of S. John Baptist, in full force and effect, according to the tenour and effect of this Estatute: any thing in the foresaid Estatute of repeale to the contrary notwithstanding.

And further bee it enacted by the Queenes Highnesse, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singular Ministers in any Cathedrall or parish Church, or other place within this Realme of England, Wales & the marches of the same, or other the Queenes dominions, shall from and after the feast of the Natiuity of S. John Baptist next comming, bee bounden to say & vse the Mattens, Euensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other Common and Open prayer, in such order and forme as is mentioned in the sayd Booke, so authorized by Parliament in the said fift and sixt yeere of the Reigne of King Edward the sixt, with one alteration or addition of certaine Lessons to be vsed on euery Sunday in the yeere, and the forme of the Letanie altered and corrected, and two sentences only added in the deliuerie of the Sacrament to the Communicants, and none other, or otherwise. And that if any maner of Parson, Vicar, or other whatsoeuer Minister, that ought or should sing or say Common prayer mentioned in the said Booke, or minister the Sacraments, from, and after the Feast of the Natiuitie of S. John Baptist next comming, refuse to vse the saide Common prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as hee should vse to minister the same, in such order and forme as they be mentioned and set foorth in the said Booke, or shall wilfully or obstinately (standing in the same) vse any other Rite, Ceremony, Order, Forme, or Maner of celebrating of the Lords Supper, openly or priuily, or Mattens, Euensong, Administration of the Sacraments, or other Open prayers, then is mentioned and set foorth in the said Booke, (Open prayer in and thorowout this Act, is meant that prayer which is for other to come vnto, or heare, either in Common Churches, or Priuate Chappels, or Oratories, commonly called The Seruice of the Church) or shall Preach, declare,

or

or speake any thing in the derogation, or deprauing of the said Booke, or any thing therein conteined, or of any part thereof, and shall be thereof lawfully conuicted, according to the Lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the fact: shall lose and forfeit to the Queenes Highnesse, her heires and successors, for his first offence, the profit of all his Spirituall benefices or promotions, comming or arising in one whole yeere next after his conuiction: and also that the person so conuicted, shall for the same offence suffer imprisonment by the space of sixe moneths, without Baile or Mainprise. And if any such person once conuict of any offence concerning the premisses, shall after his first conuiction eftsoones offend, and be thereof, in forme aforesaid, lawfully conuict: that then the same person shal for his second offence suffer imprisonment by the space of one whole yeere, and also shall therefore be depriued ipso facto of all his Spirituall promotions. And that it shall be lawfull to all patrons or donours of all and singular the same Spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall bee twise conuicted in forme aforesaid, shall offend against any of the premisses the third time, & shalbe thereof, in forme aforesaid, lawfully conuicted: that then the person so offending, and conuicted the third time, shalbe depriued ipso facto of all his Spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend, and bee conuict, in forme aforesaid, concerning any of the premisses, shall not be Beneficed, nor haue any Spirituall Promotion: that then the same person so offending, and conuict, shal for the first offence suffer imprisonment during one whole yere next after his said conuiction, without Baile or mainprise. And if any such person, not hauing any Spirituall promotion, after his first conuiction, shall eftsoones offend in any thing concerning the premisses, and shall, in forme aforesaid, be thereof lawfully conuicted: that then the same person shall, for his second offence, suffer imprisonment during his life.

And it is ordeined and enacted by the authoritie aboue said, that if any person or persons whatsoeuer, after the said feast of the Natiuitie of S. Iohn Baptist next comming, shal in any Enterludes, Playes, Songs, Rimes, or by other open words, declare or speake any thing in the derogation, deprauing, or despising of the same Booke, or of any thing therein conteined, or any part thereof, or shal by open fact, deed, or by open threatnings, compell, or cause, or otherwise procure, or maintaine any Parson, Vicar, or other Minister, in any Cathedrall or Parish Church, or in Chappel, or in any other place, to sing or say any Common and Open prayer, or to minister any Sacrament, otherwise, or in any other maner and forme then is mentioned in the laide Booke, or that by any of the said meanes, shall vnlawfully interrupt or let any Parson, Vicar, or other Minister, in any Cathedrall or Parish Church, Chappel, or any other place, to sing or say Common and Open prayer, or to minister the Sacraments, or any of them, in such maner and forme as is mentioned in the said Booke: that then euery such person, being thereof lawfully conuicted in forme aforesaid, shall forfeit to the Queene our Soueraigne Lady, her heires and successours, for the first offence an hundred markes. And if any person or persons, being once conuict of any such offence, eftsoones offend, against any of the last recited offences, and shall, in forme aforesaid, be thereof lawfully conuict: that then the same person, so offending and conuict, shall for the second offence forfeit to the Queene our Soueraigne Lady, her heires and successours, foure hundred markes. And if any person, after hee, in forme aforesaide, shall haue beene twise conuict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof, in forme aboue said, lawfully conuict: that then euery person, so offending and conuict, shall for his third offence forfeit to our Soueraigne Lady the Queene all his goods and cattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premisses shall bee conuict in forme aforesaide, doe not pay the summe to bee payed by vertue of his conuiction, in such maner and forme as the same ought to be payed, within sixe weekes next after his conuiction: that then euery person so conuict, and so not paying the same, shall for the same first offence, in stead of the saide summe, suffer imprisonment by the space of sixe moneths, without baile or mainprise. And if any person or persons that for his second offence, concerning the premisses, shall bee conuict in forme aforesaid, do not pay the said summe to be payd by vertue of his conuiction & this Statute, in such maner and forme as the same ought to be payed, within sixe weekes next after his said second conuiction: that then euery person so conuicted, and not so paying the same, shall for the same second offence, in the stead of ỹ said summe suffer imprisonment during twelue moneths, without baile or mainepryse. And that from and after the said feast of the Natiuitie of Saint Iohn Baptist next comming, al and euery person and persons, inhabiting within this Realme, or any other the Queenes Maiesties dominions, shall diligently and faithfully, hauing no lawfull or reasonable excuse to be absent, endeuour themselues to resort to their Parish Church or

Chappell

Chapell accuſtomed, or vpon reaſonable let thereof, to ſome vſuall place where Common prayer and ſuch Seruice of God ſhalbe vſed in ſuch time of let, vpon euery Sunday, and other dayes ordained and vſed to be kept as holy dayes: and then and there to abide orderly and ſoberly, during the time of Common prayer, preachings, or other Seruice of God, there to bee vſed and miniſtred, vpon paine of puniſhment by the cenſures of the Church: and alſo vpon paine that euery perſon ſo offending, ſhall forfeit for euery ſuch offence twelue pence, to be leuied by the Churchwardens of the Pariſh where ſuch offence ſhall be done, to the vſe of the poore of the ſame Pariſh, of the goods, lands, and tenements of ſuch offender by way of diſtreſſe. And for due execution hereof, the Queenes moſt excellent Maieſtie, the Lords temporall, and all the Commons in this preſent Parliament aſſembled, doth in Gods Name earneſtly require and charge all the Archbiſhops, Biſhops, and other Ordinaries, that they ſhall indeuour themſelues to the vttermoſt of their knowledges, that the due & true execution hereof may be had throughout their dioceſſe and charges, as they will anſwere before God, for ſuch euils and plagues wherewith Almighty God may iuſtly puniſh his people for neglecting his good and wholeſome Law. And for the authoritie in this behalfe, beit further enacted by the authority aforeſaid, That all and ſingular the ſame Archbiſhops, Biſhops and all other their officers exerciſing Eccleſiaſticall iuriſdiction, aſwell in place exempt as not exempt, within their Dioceſſe, ſhall haue full power & authoritie by this Act, to reforme, correct, and puniſh by cenſures of the Church, all and ſingular perſons, which ſhall offend within any their Juriſdictions or Dioceſſe, after the ſayd Feaſt of the Natiuitie of S. Iohn Baptiſt next comming, againſt this Acte and Statute: any other Law, ſtatute, priuiledge, libertie, or proniſion heretofore made, had, or ſuffered, to the contrary notwithſtanding.

And it is ordeined, and enacted by the authority aforeſaid, That all and euery Juſtices of Oyer & Determiner, or Juſtices of Aſſiſe, ſhall haue full power and authority in euery of their open & generall Seſſions, to enquire, heare, and determine all, and all maner of offences that ſhalbe committed or done contrary to any article contained in this preſent Acte, within the limits of the Commiſſion to them directed, and to make proceſſe for the execution of the ſame, as they may doe againſt any perſon being indicted before them of treſpaſſe, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authority aforeſayd, That all and euery Archbiſhop and Biſhop, ſhall or may at all time and times, at his liberty and pleaſure, ioyne and aſſociate himſelfe, by vertue of this Act, to the ſaid Juſtices of Oyer and Determiner, or to the ſaid Juſtices of Aſſiſe, at euery of the ſaid open and general Seſſions to be holden in any place within his Dioceſſe, for ans to the inquiry, hearing and determining of the offences aforeſaid.

Prouided alſo, and be it enacted by the authority aforeſayd, That the Bookes concerning the ſayd Seruice, ſhall at the coſts & charges of the Pariſhioners of euery Pariſh and Cathedrall Church, be attained and gotten before the ſaide feaſt of the Natiuity of S. Iohn Baptiſt next following: and that all ſuch Pariſhes and Cathedrall Churches, or other places where the ſaid Books ſhall be attained and gotten before the ſaide feaſt of the Natiuity of S. Iohn Baptiſt ſhall within three weeks next after the ſaid Bookes ſo attained and gotten, vſe the ſaid Seruice, and put the ſame in vſe according to this Act.

And be it further enacted by the authority aforeſaid, That no perſon or perſons ſhalbe at any time hereafter impeached, or otherwiſe moleſted, of, or for any the offences aboue mentioned, hereafter to be committed or done contrary to this Act, vnleſſe he or they ſo offending, be thereof indicted at the next generall Seſſions to be holden before any ſuch Juſtices of Oyer and Determiner, or Juſtices of Aſſiſe, next after any offence committed or done contrary to the tenor of this Acte.

Prouided alwayes, and be it ordeined and enacted by the authority aforeſaid, that all and ſingular Lords of the Parliament, for their third offence aboue mentioned ſhalbe tried by their Peeres.

Prouided alſo, and be it ordeined and enacted by the authoritie aforeſaid, that the Maior of London, and all other Maiors, Bayliffes, and other head officers, of all and ſingular cities, boroughs & townes corporate, within this Realme, Wales, and the marches of the ſame, to the which Juſtices of Aſſiſe doe not commonly repaire, ſhall haue full power and authoritie, by vertue of this Act, to enquire, heare and determine the offences aboueſaid, and euery of them peerely within fifteene dayes after the Feaſts of Eaſter and S. Michael the Archangel, in like maner and forme as Juſtices of Aſſiſe, and Oyer and Determiner may por.

Prouided alwayes, and be it ordeined and enacted by the authoritie aforeſaid, that all and ſingular Archbiſhops and Biſhops, and euery of their Chancellers, Commiſſaries, Archdeacons, & other Ordinaries, hauing any peculiar Eccleſiaſticall iuriſdiction, ſhal haue full power

and

and authority, by vertue of this Acte, aswell to inquire in their visitation, synodes, or else where within their iurisdiction, at any other time and place, to take accusations and informations of all and euery the things aboue mentioned, done, committed, or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, excommunication, sequestration or deprivation, or other censures and processes in like forme as heretofore hath bene vsed in like cases by the Queenes Ecclesiasticall Lawes.

Prouided alwayes, and be it enacted, that whatsoeuer person offending in the premisses, shall for the first offence receiue punishment of the Ordinary, having a testimonial thereof vnder the said Ordinaries seale, shall not for the same offence eftsoones be conuicted before the Iustices, and likewise receiuing for the said first offence punishment by the Iustices, he shall not for the same offence eftsoones receiue punishment of the Ordinary: any thing conteined in this Act to the contrary, notwithstanding.

Prouided alwayes, and be it enacted, that such ornaments of the Church, and of the Ministers thereof, shall be reteined, and be in vse, as was in this Church of England by the authority of Parliament in the second peere of the reigne of king Edward the sixt, vntill other order shall be therein taken by authority of the Queenes Maiestie, with the aduice of her Commissioners, appointed and authorized vnder the great seale of England, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also, that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or Rites of the Church, by the misvsing of the orders appointed in this Booke: the Queenes Maiestie may by the like aduise of the saide Commissioners, or Metropolitane, ordeine and publish such further Ceremonies or Rites, as may be most for the aduancement of Gods glory, the edifying of his Church, and the due reuerence of Christes holy Mysteries and Sacraments.

And be it further enacted by the authority aforesaid, that all lawes, statutes, and ordinances wherein or whereby any other Seruice, administration of Sacraments, or Common prayer is limitted, established, or set foorth to bee vsed within this Realme, or any other the Queenes dominions and countreyes, shall from henceforth vtterly be voyd, and of none effect.

¶ The

¶ The order where Morning and Euening prayer ſhall be vſed and ſaid.

THe Morning and Euening prayer ſhall bee vſed in the accuſtomed place of the Church, Chappell, or Chancell, except it ſhall be otherwiſe determined by the Ordinary of the place. And the Chancels ſhall remaine as they haue done in times paſt.

And here is to be noted, that the Miniſter at the time of the Communion, and at all other times in his miniſtration, ſhall vſe ſuch ornaments in the Church, as were in vſe by authoritie of Parliament, in the ſecond yeere of the reigne of King Edward the ſixt, according to the Acte of Parliament in that caſe made and prouided.

¶ An order for Morning prayer dayly throughout the yeere.

AT the beginning both of Morning praier, and likewiſe of Euening prayer, the Miniſter ſhall reade with a lowd voyce ſome one of theſe Sentences of the Scriptures that follow. And then ſhall he ſay that which is written after the ſaid Sentences.

AT what time ſoeuer a ſinner doth repent him of his ſinne from the bottome of his heart, I will put all his wickedneſſe out of my remembrance, ſaith the Lord. Ezek. 18.

I doe know mine owne wickedneſſe, and my ſinne is alway againſt me. Pſal. 51.

Turne thy face away from our ſinnes (O Lord) and blot out all our offences. Pſal. 51.

A ſorrowfull ſpirit is a ſacrifice to God: deſpiſe not (O Lord) humble and contrite hearts. Pſal 51.

Ioel 2. Rent your hearts, and not your garments, and turne to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercy, and such a one that is sory for your afflictions.

Dan. 9. To thee (O Lord God) belongeth mercy and forgiuenes, for we haue gone away from thee, and haue not hearkened to thy voice, whereby we might walke in thy Lawes which thou hast appointed for vs,

Iere. 10. Correct vs (O Lord) and yet in thy iudgement, not in thy fury, lest we should bee consumed and brought to nothing.

Matt. 3. Amend your liues, for the kingdome of God is at hand.

Luke 15. I will goe to my father, and say to him, Father, I haue sinned against heauen and against thee: I am no more worthy to be called thy sonne.

Psal. 143. Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

1. Iohn 1. If we say that we haue no sinne, wee deceiue our selues, and there is no trueth in vs,

DEarely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifolde sinnes and wickednes, & that we should not dissemble nor cloke them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that wee may obtaine forgiuenesse of the same, by his infinite goodnesse and mercy. And although wee ought at all times humbly to acknowledge our sinnes before God, yet ought wee most chiefly so to doe, when we assemble and meete together, to render thankes for the great benefits that we haue receiued at his hands, to set foorth his most worthy praise, to heare his most holy word, and to aske

aſke thoſe things which be requiſite and neceſſary, aſwell for the bodie as the ſoule. Wherefore I pray and beſeech you, as many as bee here preſent, to accompany me with a pure heart and humble voice, vnto the throne of the heauenly grace, ſaying after me.

¶ A generall confeſsion to bee ſaid of the whole Congregation after the Miniſter, kneeling.

ALmighty and moſt merciful Father, We haue erred and ſtrayed from thy wayes like loſt ſheepe, We haue followed too much the deuiſes and deſires of our owne hearts, Wee haue offended againſt thy holy Lawes, We haue left vndone thoſe things which we ought to haue done, And we haue done thoſe things which wee ought not to haue done, And there is no health in vs: But thou, O Lord, haue mercie vpon vs miſerable offenders. Spare thou them, O God, which confeſſe their faults, Reſtore thou them that be penitent, according to thy promiſes declared vnto mankinde in Chriſt Jeſu our Lord: And grant, O moſt mercifull Father, for his ſake, that we may hereafter liue a godly, righteous, and ſober life, to the glory of thy holy Name, Amen.

¶ The abſolution or remiſsion of ſinnes to be pronounced by the Miniſter alone.

ALmighty God, the Father of our Lord Jeſus Chriſt, which deſireth not the death of a ſinner, but rather that hee may turne from his wickedneſſe and liue, and hath giuen power and commandement to his miniſters, to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſinnes: hee pardoneth and abſolueth all them which truely repent, and vnfainedly beleeue his holy Goſpel. Wherefore we beſeech him to graunt vs true repentance & his holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that

the reſt of our life hereafter may be pure and holy, ſo that at the laſt wee may come to his eternall ioy, thꝛough Jeſus Chꝛiſt our Lꝛd.

The people ſhall anſwere, Amen.

¶ Then ſhall the Miniſter begin the Lords prayer with a loude voyce.

OUr Father which art in heauen, &c.

Then likewiſe he ſhall ſay,

O Lꝛd open thou our lips.

Anſwere.

And our mouth ſhall ſhew fꝛoꝛth thy pꝛayſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lꝛd make haſte to helpe vs.

Prieſt.

Glꝛoꝛy be to the Father, &c.
As it was in the beginning, &c.

Pꝛayſe ye the Lꝛd.

Then ſhall be ſayd or ſung this Pſalme following.

Venite exultemus Domino. Pſal. 95.

O Come, let vs ſing vnto the Lꝛd: let vs heartily reioyce in the ſtrength of our ſaluation.

Let vs come befoꝛe his pꝛeſence with thankeſgiuing: and ſhew our ſelues glad in him with Pſalmes.

Foꝛ the Lꝛd is a great God: and a great King aboue all gods.

In his hand are all the coꝛners of the earth: and the ſtrength of the hils is his alſo.

The Sea is his, and he made it: and his hands pꝛepared the dꝛie land.

O come, let vs woꝛſhip and fall downe: and kneele befoꝛe the Lꝛd our maker.

Foꝛ he is the Lꝛd our God: and we are the people

of

of his pasture, and the sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: prooued me, and saw my workes.

Fourtie yeeres long was I grieued with this generation, and said: It is a people that do erre in their hearts, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, &c. As it was in the &c.

¶ Then shall follow certaine Psalmes in order, as they bee appointed in a Table made for that purpose, except there be proper Psalmes appointed for that day. And at the end of euery Psalme throughout the yeere, and likewise in the end of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shall be repeated, **Glory be to the Father, &c. As it was in the, &c.**

¶ Then shall bee read two Lessons distinctly with a lowd voyce, that the people may heare. The first of the Old Testament, The second of the New, like as they bee appointed in the Kalender, except there bee proper Lessons assigned for that day: The Minister that readeth the Lesson, standing, and turning him so as he may bee best heard of all such as bee present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter, he shall say, **Here endeth such a Chapter of such a Booke.**

¶ And to the end the people may the better heare, in such places where they doe sing, there shall the Lessons bee sung in a plaine tune, after the maner of distinct reading: and likewise the Epistle and Gospel. After the first Les-

ſon, ſhall follow, Te Deum laudamus, in Engliſh, dayly throughout the yeere.

Te Deum laudamus.

WEe praiſe thee, O God: wee knowledge thee to be the Lord.

All the earth doeth worſhip thee: the Father euerlaſting.

To thee all Angels crie aloud: the heauens, and all the powers therein.

To thee Cherubin, & Seraphin: continually do cry.

Holy, holy, holy: Lord God of Sabaoth.

Heauen & earth are ful of the Maieſty: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The noble army of Martyrs: praiſe thee.

The holy Church throughout all the world: doeth knowledge thee.

The Father: of an infinite Maieſtie.

Thine honourable: true, and onely Sonne.

Alſo the holy Ghoſt: the Comforter.

Thou art the King of glory: O Chriſt.

Thou art the euerlaſting Sonne: of the Father.

When thou tookeſt vpon thee to deliuer man: thou diddeſt not abhorre the Virgins wombe.

When thou haddeſt ouercome the ſharpeneſſe of death: thou diddeſt open the kingdome of heauen to all beleeuers.

Thou ſitteſt at the right hand of God: in the glory of the Father.

We beleeue that thou ſhalt come: to be our Judge.

We therefore pray thee helpe thy ſeruants: whom thou haſt redeemed with thy precious blood.

Make them to bee numbred with thy Saints: in glory euerlaſting.

O Lord ſaue thy people: and bleſſe thine heritage.

Gouerne them: and lift them vp for euer.

Day

Day by day: we magnifie thee.

And we worship thy Name: euer world wout end.

Vouchsafe (O Lord:) to keepe vs this day without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust is in thee.

O Lord, in thee haue I trusted: let me neuer bee confounded.

¶ Or this Canticle, Benedicite omnia opera, &c.

O All ye works of the Lord, blesse ye the Lord: praise him and magnifie him for euer. Benedicite.

O ye Angels of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye heauens, blesse ye the Lord: prayse him and magnifie him for euer.

O yee waters that be aboue the firmament, blesse ye the Lord: praise him and magnifie him for euer.

O all yee powers of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O yee Sunne & Moone, blesse ye the Lord: praise him and magnifie him for euer.

O yee starres of heauen, blesse ye the Lord: praise him, and magnifie him for euer.

O yee showres and deaw, blesse ye the Lord: praise him and magnifie him for euer.

O ye windes of God, blesse ye the Lord: praise him and magnifie him for euer.

O ye fire and heate, blesse yee the Lord: praise him and magnifie him for euer.

O yee Winter and Summer, blesse yee the Lord: praise him and magnifie him for euer.

O yee deawes and frosts, blesse ye the Lord: praise him and magnifie him for euer.

O yee frost and cold, blesse ye the Lord: praise him

and magnifie him for euer.

O ye yce and snow, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye nights and dayes, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye light and darknelle, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yee lightenings and clouds, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it prayſe him and magnifie him for euer.

O yee mountaines and hilles, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye welles, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye Seas and floods, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye whales & all that moove in the waters, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye fowles of the aire, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye beaſts and cattell, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: praiſe him and magnifie him for euer.

O ye Prieſts of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſpirits and ſoules of the righteous, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye

O ye holy and humble men of heart, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lord: prayſe him and magnifie him for euer.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

¶ And after the ſecond Leſſon, ſhalbe vſed and ſaid Benedictus in Engliſh, as followeth.

Benedictus.

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people.

And hath raiſed vp a mighty ſaluation for vs: in the houſe of his ſeruant Dauid.

As hee ſpake by the mouth of his holy Prophets: which haue beene ſince the world began.

That we ſhould be ſaued from our enemies: and from the hands of all that hate vs.

To performe the mercy promiſed to our forefathers: and to remember his holy Couenant.

To performe the othe which he ſware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might ſerue him without feare.

In holineſſe and righteouſnes before him: all the dayes of our life.

And thou Childe ſhalt be called the Prophet of the Higheſt: for thou ſhalt go before the face of the Lord, to prepare his wayes.

To giue knowledge of ſaluation vnto his people: for the remiſſion of their ſinnes.

Through the tender mercy of our God: whereby the day ſpring from an high hath viſited vs.

To giue light to them that ſit in darkeneſſe, and in the ſhadow of death: and to guide our feete into the way of peace.

Glory be to the Father, &c. As it was in the, &c.

Or

¶ Or this C. Pſalme. Iubilate Deo.

Iubilate Deo.

O Be ioyfull in the Lord (all ye lands:) ſerue the Lord with gladneſſe, & come before his preſence with a ſong.

Be ye ſure that the Lord he is God: it is hee that hath made vs, and not we our ſelues, we are his people, and the ſheepe of his paſture.

O goe your way into his gates with thankeſgiuing, and into his Courts with praiſe: be thankefull vnto him, and ſpeake good of his Name.

For the Lord is gracious, his mercy is euerlaſting: and his Trueth endureth from generation to generation.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then ſhall be ſaid the Creed, by the Miniſter, and the people, ſtanding.

I Beleeue in God, the Father Almighty, maker of heauen and earth: and in Jeſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgine Mary, ſuffered vnder Ponce Pilate, was crucified, dead, and buried, he deſcended into hell, the third day he roſe againe from the dead, hee aſcended into heauen, & ſitteth on the right hand of God the Father Almighty: from thence ſhall hee come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the forgiueneſſe of ſinnes, the reſurrection of the body, and the life euerlaſting, Amen.

¶ And after that, theſe prayers following, as well at Euening prayer, as at Morning prayer, al deuoutly kneeling, the Miniſter firſt pronouncing with a lowd voice.

The Lord be with you.

Anſwere.

Answere.

And with thy spirit.

The Minister.

¶ Let vs pray.

Lord haue mercie vpon vs.

Christ haue mercy vpon vs.

Lord haue mercie vpon vs.

¶ Then the Minister, Clerkes, and people shall say the Lords prayer in English, with a loud voyce.

OVr Father which art in heauen, &c.

¶ Then the Minister standing vp, shall say.

O Lord shew thy mercie vpon vs.

Answere.

And grant vs thy saluation.

Priest.

O Lord saue the King.

Answere.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answere.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people.

Answere.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answere.

Because there is none other that fighteth for vs, but onely thou, O God.

Priest.

O God make cleane our hearts within vs.

Answere.

And take not thy holy Spirit from vs.

¶ Then

¶ Then ſhall follow three Collects. The firſt of the day, which ſhalbe the ſame that is appointed at the Communion. The ſecond for peace. The third, for grace to liue well. And the two laſt Collects ſhall neuer alter, but daily be ſaid at Morning prayer throughout all the yeere, as followeth.

¶ The ſecond Collect for peace.

O God which art authour of peace, and louer of concord, in knowledge of whom ſtandeth our eternall life, whoſe ſeruice is perfit freedome, defend vs thy humble ſeruants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the might of Jeſus Chriſt our Lord, Amen.

¶ The third Collect for grace.

O Lord our heauenly Father, Almighty and euerlaſting God, which haſt ſafely brought vs to the beginning of this day, defend vs in the ſame with thy mighty power, and grant that this day wee fall into no ſinne, neither runne into any kind of danger: but that all our doings may bee ordered by thy gouernance, to doe alwayes that is righteous in thy ſight, through Jeſus Chriſt our Lord, Amen.

An order for Euening prayer *throughout the yeere.*

¶ The Prieſt ſhall ſay.

OUr Father which art in heauen, &c.

Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

Euening prayer.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Prieſt.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.
Prayſe ye the Lord.

Then the Pſalmes in order as they bee appointed in the table for Pſalmes, except there be proper Pſalmes appointed for that day. Then a Leſſon of the old Teſtament, as is appointed likewiſe in the Kalender, except there bee proper Leſſons appointed for that day. After that Magnificat in Engliſh, as followeth.

Magnificat. Luke 1.

MY ſoule doth magnifie the Lord: and my ſpirit hath reioyced in God my ſauiour.
For hee hath regarded the lowlineſſe of his handmaiden.
For behold from henceforth: all generations ſhall call me bleſſed.
For he that is mighty hath magnified me: and holy is his Name.
And his mercy is on them that feare him: throughout all generations.
Hee hath ſhewed ſtrength with his arme: hee hath ſcattered the proud in ỹ imagination of their hearts.
He hath put downe the mighty from their ſeat: and hath exalted the humble and meeke.
Hee hath filled the hungry with good things: and the rich he hath ſent empty away.
He remembring his mercy hath holpen his ſeruant Iſrael: as he promiſed to our forefathers, Abraham, and his ſeede for euer.
Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

Or

Or els this Psalme.

Cantate Domino. Psal. 98.

O Sing vnto the Lord a new song: for he hath done marueilous things.

With his owne right hand, and with his holy arme: hath he gotten himselfe the victory.

The Lord declared his saluation: his righteousnes hath he openly shewed in the sight of the heathen.

He hath remembred his mercie and trueth toward the house of Israel: and al the ends of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord, all yee lands: sing, reioyce, and giue thankes.

Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of Thankesgiuing.

With Trumpets also and shawmes: O shew your selues ioyfull before the Lord the King.

Let the Sea make a noyse, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hilles be ioyfull together before the Lord: for he is come to iudge the earth.

With righteousnes shall hee iudge the world: and the people with equitie.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then a Lesson of the New Testament. And after that, Nunc dimittis in English, as followeth.

Nunc dimittis. Luk. 2, 29

LOrd now lettest thou thy seruant depart in peace: according to thy word.

For mine eyes haue seene: thy saluation.

Which ỹ hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Or else this Psalme.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs. Deus misereatur. Psal. 67.

That thy way may be knowen vpõ earth: thy sauing health among all Nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations reioyce and bee glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God, euen our owne God, shal giue vs his blessing.

God shall blesse vs: and all the endes of the world shall feare him.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

¶ Then shall follow the Creed, with other prayers, as is before appointed at Morning prayer after Benedictus, and with three Collects. First of the day. The second for peace. The third for ayde against all perils, as hereafter followeth: which two last Collects shalbe dayly said at Euening prayer, without alteration.

¶ The second Collect at Euening prayer.

O God, from whom all holy desires, all good counsels, and all iust workes doe proceed: giue vnto thy seruants that peace which the world cannot giue, that both our hearts may be set to obey thy Commandements, and also that by thee wee being defended from the feare of our enemies, may passe our time in rest and quietnes, through the merits of Iesus Christ our Sauiour, Amen.

¶ The

Quicunque vult.

The third Collect for ayde againſt all perils.

LIghten our darkneſſe we beſeech thee, O Lord, and by thy great mercie defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauiour Jeſus Chriſt, Amen.

¶ In the feaſt of Chriſtmas, the Epiphanie, Saint Matthie, Eaſter, the Aſcenſion, Pentecoſt, S. Iohn Baptiſt, Saint Iames, Saint Bartholomew, S Matthew, S. Simon and Iude, Saint Andrew, and Trinitie Sunday, ſhall be ſung or ſaid, immediatly after Benedictus, this confeſsion of our Chriſtian faith.

Quicunque vult.

WHoſoeuer wil be ſaued: before all things it is neceſſary, that he holde the Catholique faith.

Which faith, except euery one doe keep holy and vndefiled: without doubt he ſhall periſh euerlaſtingly.

And the Catholique faith is this: that we worſhip one God in Trinitie, and Trinitie in vnitie.

Neither confounding the perſons: nor diuiding the ſubſtance.

For there is one perſon of the Father, another of the Sonne: another of the holy Ghoſt.

But the Godhead of the Father, of the Sonne, and of the holy Ghoſt, is all one: the glory equall, the maieſtie coeternall.

Such as the Father is, ſuch is the Sonne: & ſuch is the holy Ghoſt.

The Father vncreate, the Sonne vncreate: and the holy Ghoſt vncreate.

The Father incomprehenſible, the Sonne incomprehenſible: and the holy Ghoſt incomprehenſible.

The Father eternall, the Sonne eternall: and the holy Ghoſt eternall.

And

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian verity: to acknowledge euery person by himselfe to be God and Lord.

So are we forbidden by the Catholique Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, & of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinitie, none is afore or after other: none is greater or lesse then another.

But the whole three Persons be coeternall together: and coequall.

So that in all things, as is aforesaid: the Unity in

Trinitie, & the Trinitie in vnitie is to be worshipped.

He therefore that will be saued: must thus thinke of the Trinitie.

Furthermore it is necessary to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lord Iesus Christ.

For the right faith is, that we beleeue and confesse: that our Lord Iesus Christ, the Sonne of God, is God and man.

God, of the substance of the Father, begotten before the worlds: and man, of the substance of his mother, borne in the world.

Perfect God and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although hee be God and man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnity of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation: descended into hel, rose againe the third day from the dead.

He ascended into heauen, hee sitteth on the right hand of the Father, God Almighty: from whence hee shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue accompt for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This

This is the Catholique faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the Father, &c. As it was in the &c.

¶ Thus endeth the order of Morning and Euening prayer thorowout the whole yeere.

¶ Here followeth the Letany, to be vsed vpon Sundayes, Wednesdayes and Fridayes, and at other times when it shalbe commanded by the Ordinary.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer of the world: haue mercy vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O holy, blessed, & glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the

crafts and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnes of heart, from pride, vaine glory, and hypocrisie, from enuy, hatred, and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh & the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence and famine, from battell and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuy conspiracy, from all false doctrine, & heresie, from hardnesse of heart, and contempt of thy word and Commandement.

Good Lord deliuer vs.

By the mystery of thy holy incarnation, by thy holy natiuity and circumcision, by thy baptisme, fasting, and temptation.

Good Lord deliuer vs.

By thine agony & bloody sweat, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection & ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That

That it may pleaſe thee to keepe and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holineſſe of life, thy ſeruant James, our moſt gracious King and gouernour.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to rule his heart in thy faith, feare, and loue, and that he may euermore haue affiance in thee, and euer ſeeke thy honour and glory.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to be his defender and keeper, giuing him the victory ouer all his enemies.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and preſerue our gracious Queene Anne, Prince Henry, and the reſt of the King and Queenes royall iſſue.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtors, and Miniſters of the Church, with true knowledge and vnderſtanding of thy word, and that both by their preaching and liuing they may ſet it forth, and ſhew it accordingly.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to endue the Lords of the Counſel, and all the Nobilitie, with grace, wiſedome, and vnderſtanding.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keep the Magiſtrates, giuing them grace to execute iuſtice, and to maintaine trueth.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe all thy people.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to giue to all Nations, vnitie, peace, and concord.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to giue vs an heart to loue and dread thee, and diligently to liue after thy Commandements.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to giue to all thy people increaſe of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring foorth the fruits of the ſpirit.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to bring into the way of truth, all ſuch as haue erred, and are deceiued.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to ſtrengthen ſuch as doe ſtand, and to comfort and helpe the weake hearted, and to rayſe vp them that fall, and finally to beat downe Sathan vnder our feet.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to ſuccour, helpe and comfort all that be in danger, neceſſity and tribulation.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to preſerue all that trauell by land or by water, all women labouring of child, all ſicke perſons and yong children, and to ſhewe thy pitie vpon all priſoners and captiues.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to defende and prouide for the fatherleſſe children and widowes, and all that be deſolate and oppreſſed.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to haue mercie vpon all men.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to forgiue our enemies, perſecutours and ſlaunderers, and to turne their hearts.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to giue and preſerue to our vſe the kindly fruites of the earth, ſo as in due time we may enioy them.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences and ignorances, and to endue vs with the grace of thy holy Spirit to amend our liues according to thy holy word.

We beſeech thee to heare vs, &c.

Sonne of God: we beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of God, that takeſt away the ſins of the world.

Grant vs thy peace.

O Lambe of God, that takeſt away the ſinnes of the world.

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercie vpon vs.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Chriſt haue mercy vpon vs.

The Letanie.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

OVr Father which art in heauen, &c.
And leade vs not into temptation.
But deliuer vs from euill.

The verſicle.

O Lord deale not with vs after our ſinnes.

Anſwere.

Neither reward vs after our iniquities.

¶ Let vs pray.

O God merciſull Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorowfull, mercifully aſſiſt our Prayers that wee make before thee, in all our troubles and aduerſities, whenſoeuer they oppreſſe vs: and graciouſly heare vs, that thoſe euils, which the craft and ſubtiltie of the deuill or man worketh againſt vs, bee brought to nought, and by the prouidence of thy goodneſſe they may be diſperſed, that we thy ſeruants being hurt by no perſecutions, may euermore giue thankes vnto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord ariſe, helpe vs, and deliuer vs for thy Names ſake.

O God we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddeſt in their dayes, and in the old time before them.

O Lord ariſe, helpe vs, and deliuer vs for thine Honour.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As

As it was in the beginning, is now, and euer shalbe: world without end. Amen.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid, haue mercy vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lord Christ.

The versicle.

O Lord let thy mercy be shewed vpon vs.

The Answere.

As we do put our trust in thee.

¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names sake, turne from vs all those euils, that wee most righteously haue deserued: and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and euermore serue thee in holinesse and pureness of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

¶ A prayer for the Kings Maiestie.

O Lord our heauenly Father, high and mighty, King of kings, Lord of lords, the onely ruler of Princes, which doest from thy Throne behold all the dwellers vpon the earth, most heartily we beseech

thee with thy fauour to beholde our moſt gracious Soueraigne Lord King James, and ſo repleniſh him with the grace of thy holy Spirit, that hee may alway incline to thy will, and walke in thy way: endue him plenteouſly with heauenly gifts: graunt him in health and wealth long to liue: ſtrengthen him, that he may vanquiſh and ouercome all his enemies, and finally after this life, he may attaine euerlaſting ioy and felicitie, through Jeſus Chriſt our Lord. Amen.

¶ A prayer for the Queene and Prince, and other the King and Queenes children.

ALmighty God, which haſt promiſed to bee a Father of thine Elect, and of their ſeed, we humbly beſeech thee to bleſſe our gracious Queene Anne, Prince Henry, and all the King and Queenes Royall progeny: endue them with thy holy Spirit, enrich them with thy heauenly grace, proſper them with all happineſſe, and bring them to thine euerlaſting kingdome, through Jeſus Chriſt our Lord. Amen.

ALmighty and euerlaſting God, which onely worketh great marueiles, ſend downe vpon our Biſhops and Curates, and all Congregations committed to their charge, the healthfull ſpirit of thy grace, and that they may truely pleaſe thee, powre vpon them the continuall dew of thy bleſſing: Grant this, O Lord, for the honour of our Aduocate and Mediatour Jeſus Chriſt. Amen.

¶ A prayer of Chryſoſtome.

ALmighty God, which haſt giuen vs grace at this time with one accord to make our common ſupplications

plications vnto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt graunt their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euerlasting. Amen.

2. Corinthians 13.

THe grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore, Amen.

¶ For Raine if the time require.

O God heauenly father, which by thy Sonne Iesus Christ, hast promised to al them that seeke thy kingdome, and the righteousnes thereof, all things necessary to their bodily sustenance: Send vs we beseech thee, in this our necessity, such moderate raine and showres, that we may receiue the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord. Amen.

¶ For faire Weather.

O Lord God, which for the sinne of man diddest once drowne all the world, except eight persons, and afterward of thy great mercy diddest promise neuer to destroy it so againe: wee humbly beseech thee, that although we for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance thou wilt send vs such weather, whereby we may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee prayse and glory, through Iesus Christ our Lord. Amen.

¶ In

¶ In the time of dearth and famine.

O God heauenly Father, whose gift it is that the raine doeth fall, the earth is fruitfull, beastes increase, and fishes do multiply: behold we beseech thee the afflictions of thy people, and grant that the scarsity and dearth (which we doe now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnesse and plenty, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour. &c.

¶ In the time of warre.

O Almighty God, King of all kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull to them that truely repent: saue and deliuer vs (wee humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices, that we being armed with thy defence, may be preserued euermore from al perils, to glorifie thee, which art the onely giuer of all victory, through the merits of thy onely Sonne Iesus Christ our Lord.

¶ In the time of any common plague or sickneſſe.

Almighty God, which in thy wrath, in the time of King Dauid, diddest slay with the plague of pestilence threescore and tenne thousand, and yet remembring thy mercy, diddest saue the rest, haue pitie vpon vs miserable sinners, that now are visited with great sickneſſe and mortalitie, that like as thou didst then command thine Angel to cease from punishing:

so

so it may now please thee to withdraw from vs this plague and grieuous sickenesse, through Iesus Christ our Lord. Amen.

O God, whose nature and propertie is euer to haue mercy, and to forgiue, receiue our humble petitions: and though wee be tied & bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Iesus Christes sake our Mediatour and Aduocate, Amen.

¶ A Thankesgiuing for Raine.

O God our heauenly Father, who by thy gracious prouidence, doest cause the former and the latter raine to descend vpon the earth, that it may bring foorth fruit for the vse of man: We giue thee humble thankes, that it hath pleased thee in our greatest necessitie to send vs at the last a ioyful Raine vpon thine inheritance, and to refresh it when it was drie, to the great comfort of vs thine vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord. Amen.

¶ A Thankesgiuing for faire weather.

O Lord God who hast iustly humbled vs by thy late plague of immoderate raine and waters, and in thy mercy hast relieued and comforted our soules by this seasonable and blessed change of weather, Wee praise and glorifie thy holy Name for this thy Mercie, and will alwayes declare thy louing kindenesse from generation to generation, through Iesus Christ our Lord. Amen.

¶ A

¶ A thanksgiuing for plenty.

O Most mercifull Father, which of thy gratious goodnesse, hast heard the deuout prayers of thy Church, and turned our dearth and scarcity into cheapnesse and plenty: We giue thee humble thanks for this thy speciall bounty, beseeching thee to continue this thy louing kindnes vnto vs, that our land may yeeld vs her fruits of increase, to thy glory and our comfort, through Iesus Christ our Lord, Amen.

¶ A thankesgiuing for peace and victory.

O Almighty God, which art a strong Tower of defence vnto thy seruants, against the face of their enemies: We yeeld thee prayse and thanksgiuing for our deliuerance from those great and apparant dangers, wherewith we were compassed: We acknowledge it thy goodnesse, that we were not deliuered ouer as a pray vnto them, beseeching thee still to continue such thy mercies towards vs, that all the world may know, that thou art our Sauiour and mighty deliuerer, through Iesus Christ our Lord, Amen.

¶ A thankesgiuing for deliuerance from the Plague.

O Lord God, which hast wounded vs for our sins, and consumed vs for our transgressions, by thy late heauy and dreadfull visitation, and now in the middest of Iudgement remembring Mercie, hast redeemed our soules from the iawes of death: We offer vnto thy Fatherly goodnesse our selues, our soules and bodies, which thou hast deliuered, to be a liuing

liuing sacrifice vnto thee, alwayes prayling and magnifying thy mercies in the middest of the Congregation, through Jesus Christ our Lord. Amen.

Or this.

WEe humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in thy Law, might iustly haue fallen vpon vs, by reason of our manifold transgressions and hardnesse of heart. Yet seeing it hath pleased thee of thy tender mercy, vpon our weake and vnworthy humiliation, to asswage the noysome pestilence, wherewith wee lately haue beene sore afflicted, and to restore the voyce of ioy and health into our dwellings: Wee offer vnto thy diuine Maiestie the Sacrifice of praise and thankesgiuing, lauding and magnifying thy glorious Name for such thy preseruation and prouidence ouer vs, through Jesus Christ our Lord. Amen.

¶ The

¶ The Collects, Epistles, and Gospels, to be vsed at the celebration of the Lords Supper and holy Communion through the yeere.

¶ The first Sunday in Aduent.

The Collect.

ALmighty God, giue vs grace that wee may cast away the workes of darkenesse, and put vpon vs the armour of light now in the time of this mortall life (in the which thy Sonne Iesus Christ came to visit vs in great humilitie) that in the last day, when he shall come againe in his glorious Maiestie to iudge both the quicke and the dead, wee may rise to the life immortall, through him, who liueth & reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

Rom. 13. 8.

OWe nothing to any man, but this, that ye loue one another: For he that loueth another, fulfilleth the Lawe. For these Commandements, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust: and so forth (if there be any other Commandement) it is all comprehended in this saying, namely, loue thy neighbor as thy selfe. Loue hurteth not his neighbour, therefore is loue the fulfilling of the Law. This also we know the season, how that it is time that we should now awake out of sleepe: for now is our saluation neerer, then when wee beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darkenesse, and let vs put on the armour of light. Let vs walke honestly

honestly as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying: but put ye on the Lord Iesus Christ, and make no prouision for the flesh, to fulfill the lusts of it.

The Gospel.

AND when they drew nigh to Hierusalem, & were come to Bethphage vnto mount Oliuet, then sent Iesus two of his disciples, saying vnto them, Goe into the towne that lyeth ouer against you, and anon ye shall finde an asse bound, and her colt with her, loose them, and bring them vnto me: and if any man say ought vnto you, say ye, The Lord hath need of them: and straightway he wil let them go. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion: Beholde, thy King commeth vnto thee meeke, sitting vpon an asse, and a colt the foale of the asse vsed to the yoke. The disciples went and did as Iesus commanded them, and brought the asse & the colt, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer the people that went before, and they that came after, cryed, saying, Hosanna to the Sonne of Dauid: Blessed is he that commeth in the Name of the Lord, Hosanna in the Highest. And when he was come to Hierusalem, all the City was moued, saying, Who is this? And the people said, This is Iesus the Prophet of Nazareth, a City of Galilee. And Iesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them

Mat. 21. 1

that

that sold doues, and said vnto them, It is written, My house shall be called the house of prayer, but yee haue made it a denne of theeues.

¶ The ij. Sunday in Aduent.

The Collect.

BLessed Lord, which hast caused al holy Scriptures to be written for our learning: Grant vs that we may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and euer holde fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Iesus Christ.

The Epistle.

Rom. 15. 4. WHatsoeuer things are written afore time, they are written for our learning, that we, through patience and comfort of the Scriptures might haue hope. The God of patience and consolation, grant you to bee like minded one towards another, after the ensample of Christ Iesus: that yee all agreeing together, may with one mouth praise God the Father of our Lord Iesus Christ. Wherefore receiue yee one another, as Christ receiued vs, to the praise of God. And this I say, that Iesus Christ was a minister of the Circumcision for the trueth of God to confirme the promises made vnto the fathers, and that the Gentiles might praise God for his mercy, as it is written, For this cause I will praise thee among the Gentiles, and sing vnto thy Name. And againe he saith, Reioyce ye Gentiles with his people. And againe, Praise the Lord all yee Gentiles, and laud him all ye Nations together. And againe Esay saith, There shall be the roote of Iesse, and hee that shall rise to reigne ouer the Gentiles, in him shall the

Gentiles

Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that ye may be rich in hope through the power of the holy Ghost.

The Gospel.

THere shall be signes in the Sunne, and in the Moone, and in the starres: and in the earth the people shalbe at their wits end through despaire. The Sea and the waters shall roare, and mens hearts shall faile them for feare, and for looking after those things which shall come on the earth: for the powers of heauen shall moue. And then shall they see the Sonne of man come in a cloud, with power and great glory. When these things begin to come to passe, then looke vp, and lift vp your heads, for your redemption draweth nigh. And hee shewed them a similitude: Behold the figge tree, and all other trees, when they shoot foorth their buds, ye see and know of your owne selues, that Summer is then nigh at hand. So likewise ye also (when ye see these things come to passe) be sure that the kingdome of God is nigh. Verily I say vnto you, this generation shall not passe, till all be fulfilled. Heauen and earth shall passe, but my words shall not passe. Luke 21. 25.

¶ The iij. Sunday in Aduent.

The Collect.

LOrd we beseech thee giue eare to our prayers, and by thy gracious visitation lighten the darkenesse of our hearts, by our Lord Iesus Christ.

The Epistle.

LEt a man this wise esteeme vs, euen as the ministers of Christ, and Stewards of the secrets of God. Furthermore, it is required of the Stewards, that a man bee found faithfull. 1. Cor. 4. 1.

With

with me it is but a very ſmall thing that I ſhould be iudged of you, either of mans iudgement: No, I iudge not mine owne ſelfe, for I know nought by my ſelfe, yet am I not thereby iuſtified. It is the Lord that iudgeth me. Therefore iudge nothing before the time vntill the Lord come, which will lighten things that are hid in darkneſſe, & open the counſels of the hearts, and then ſhall euery man haue praiſe of God.

The Goſpel.

Mat. 11. 2 When Iohn, being in priſon, heard the workes of Chriſt, he ſent two of his diſciples, and ſayd vnto him, Art thou he that ſhall come, or doe we looke for another? Ieſus anſwered, and ſayd vnto them, Go and ſhew Iohn againe what ye haue heard and ſeene. The blinde receiue their ſight, the lame walke, the lepers are cleanſed, and the deafe heare, the dead are rayſed vp, and the poore receiue the glad tydings of the Goſpel: and happy is he that is not offended by me. And as they departed, Ieſus began to ſay vnto the people concerning Iohn, What went ye out into the wilderneſſe to ſee? A reed that is ſhaken with the winde? or what went ye out to ſee? A man clothed in ſoft rayment? Behold, they that weare ſoft clothing, are in Kings houſes. But what went ye out for to ſee? A Prophet? Verily I ſay vnto you, and more then a Prophet. For this is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

¶ The fourth Sunday in Aduent.

The Collect.

LOrd rayſe vp (we pray thee) thy power, and come among vs, and with great might ſuccour vs, that whereas (through our ſinnes and wickedneſſe) wee

be

before let and hindred, thy bountifull grace and mercy (through the satisfaction of thy Sonne our Lord) may speedily deliuer vs: to whom with thee and the holy Ghost, bee honour and glory, world without end.

The Epistle.

REioyce in the Lord alway, and againe I say, Reioyce. Let your softnesse be knowen to all men: the Lord is euen at hand. Be carefull for nothing: but in all prayer and supplication, let your petitions be manifest vnto God, with giuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your hearts and mindes through Christ Iesu. Phil. 4 4.

The Gospel.

THis is the record of Iohn, when the Iewes sent Priestes and Leuites from Hierusalem, to aske him, What art thou? And he confessed, and denied not, and said plainly, I am not Christ. And they asked him, What art thou then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. Then sayd they vnto him, What art thou, that we may giue an answere vnto them that sent vs? What sayest thou of thy selfe? He said, I am the voyce of a Cryer in the wildernesse, Make streight the way of the Lord, as sayd the Prophet Esay. And they which were sent were of the Pharisees, and they asked him, and sayd vnto him, Why baptizest thou then, if thou be not Christ, nor Elias, neither that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you whom yee know not: hee it is, which though hee came after me, was before mee, whose shooe latchet I am not worthy to vnloose. These thyngs were Iohn 1. 19.

done at Bethabara beyond Iordan, where Iohn did baptize.

¶ Christmas day.

The Collect.

ALmighty God, which hast giuen vs thy onely begotten Sonne to take our nature vpon him, and this day to be borne of a pure Virgin: graunt that we being regenerate, and made thy children by adoption and grace, may dayly be renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth and reigneth with thee, &c.

The Epistle.

Heb. 1.1. GOd in times past, diuerslie and many wayes spake vnto the Fathers by Prophets: but in these last dayes hee hath spoken to vs by his own Sonne, whom he hath made heire of all things, by whom also he made the world. Which Sonne being the brightnesse of his glory, and the very image of his substance, ruling all things with the word of his power, hath by his owne person purged our sinnes, and sitteth on the Right hand of the Maiesty on high, being so much more excellent then the Angels, as hee hath by inheritance obteyned a more excellent Name then they. For vnto which of the Angels sayd he at any time, Thou art my Sonne, this day haue I begotten thee? And againe, I will be his Father, and he shall be my Sonne. And againe, when he bringeth in the first begotten Sonne into the world, he sayeth, And let all the Angels of God worship him. And vnto the Angels he sayeth. He maketh his Angels Spirits, and his ministers a flame of fire. But vnto the Sonne he sayeth, Thy Seate (O God) shall be for euer and euer; the Scepter of thy kingdome is a right Scepter: thou hast loued righteousnes, and ha-

ted

tediniquity. Wherefore God, euen thy God, hath anoynted thee with the Oyle of gladneſſe aboue thy fellowes. And thou Lord in the beginning haſt layd the foundation of the earth, and the heauens are the workes of thy hands. They ſhall periſh, but thou endureſt. They all ſhall waxe olde as doeth a garment, and as a veſture ſhalt thou change them, and they ſhalbe changed: but thou art euen the ſame, and thy yeeres ſhall not faile.

The Goſpel.

IN the beginning was the Word, and the word was with God, and God was the Word. The ſame was in the beginning with God. All things were made by it, & without it was made nothing that was made. In it was life, and the life was the light of men, and the light ſhineth in the darknes, and the darkenes comprehended it not. There was ſent from God a man, whoſe name was Iohn: the ſame came as a witneſſe, to beare witnes of the Light, that all men through him might beleeue. He was not that Light, but was ſent to beare witneſſe of the Light. That Light was the true light, which lighteth euery man that commeth into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue hee power to be made ſonnes of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the wil of the fleſh, nor yet of the will of man, but of God. And the ſame Word became fleſh, and dwelt among vs, and we ſaw the glory of it, as the glory of the onely begotten Sonne of the Father, full of grace and trueth. Iohn 1, 1.

S. Steuens day.

The Collect.

GRant vs, O Lord, to learne to loue our enemies, by the example of thy Martyr S. Steuen, who prayed for his persecutors, to thee which liuest, &c.

¶ Then shall follow the Collect of the Natiuitie, which shalbe said continually vnto New yeeres day.

The Epistle.

Acts.7. 55. AND Steuen being ful of the holy Ghost, looked vp stedfastly with his eyes into heauen, and saw the glory of God, and Iesus standing on the Right hand of God, & said, Behold, I see the heauens open, and the Sonne of man standing on the Right hand of God. Then they gaue a shout with a lowd voice, and stopped their eares, and ran vpon him all at once, and cast him out of the City, and stoned him. And the witnesses layd down their clothes at a yong mans feet, whose name was Saul: and they stoned Steuen, calling on, and saying, Lord Iesu receiue my spirit. And he kneeled downe, and cryed with a lowd voyce, Lord lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

The Gospel.

Matt.23. 34. BEhold, I send vnto you Prophets, and wise men, & Scribes, and some of them ye shal kil and crucifie, and some of them ye shall scourge in your Synagogues, and persecute them from City to City, that vpon you may come all the righteous blood which hath bene shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slew betweene the Temple and the altar. Verily I say vnto you, al these

things

things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as the hen gathereth her chickens vnder her wings, and ye would not? Behold, your house is left vnto you desolate. For I say vnto you, ye shall not see mee henceforth, til that ye say, Blessed is he that commeth in the Name of the Lord.

¶ S. Iohn Euangelists day.

The Collect.

MErcifull Lord, we beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord. Amen.

The Epistle.

THat which was from the beginning, which we haue heard, which we haue seen with our eyes, which we haue looked vpon, and our hands haue handled of the word of life (And the life appeared, and we haue seene, and beare witnesse, and shew vnto you that eternall life, which was with the Father, & appeared vnto vs) That which we haue seene and heard, declare we vnto you, that ye also may haue fellowship with vs, and that our fellowship may be with the Father and his Sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your ioy may be full. And this is the tidings which we haue heard of him, and declare vnto you, that God is light, and in him is no darkenesse at all. If we say we haue fellowship with him, and walke in darknesse, we lie, and doe not the trueth. But and if we 1. Iohn 1. 1.

walke in light, euen as he is in light, then haue wee fellowship with him, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne. If we say we haue no sinne, wee deceiue our selues, & the trueth is not in vs. If we acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If we say we haue not sinned, we make him a liar, and his word is not in vs.

The Gospel.

Iohn 21. 19.

IEsus said vnto Peter, Follow thou me. Peter turned about, and saw the disciple whom Iesus loued, following, (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) When Peter therefore saw him, hee said to Iesus, Lord, what shall he here do? Iesus said vnto him, If I wil haue him to tary til I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Iesus said not vnto him, He shall not die: but, If I wil that he tary til I come, what is that to thee? The same disciple is he, which testifieth of these things, and wrote these things, and we know that his testimony is true. There are also many other things which Iesus did, the which if they should bee written euery one, I suppose the world could not containe the Bookes that should be written.

¶ Innocents day.

The Collect.

ALmighty God, whose praise this day the yong Innocents thy witnesses haue confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues wee doe confesse, through Iesus Christ our Lord.

The

The Epistle.

I Looked, and loe, a Lambe stood on the mount Sion, & with him an hundred fourty and foure thousand, hauing his Name and his Fathers Name written in their foreheads. And I heard a voyce from heauen, as the sound of many waters, and as the voyce of a great thunder. And I heard the voice of Harpers, harping with their harpes. And they sung as it were a New song before the seate, and before the foure beasts and the Elders, and no man could learne the Song, but the hundred fourty and foure thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are Virgins. These follow the Lambe whithersoeuer he goeth. These were redeemed from men, being the first fruits vnto God, and to the Lambe, and in their mouthes was found no guile: for they are without spot before the Throne of God. Apo. 14. 1.

The Gospel.

THe Angel of the Lord appeared to Ioseph in a sleepe, saying, Arise, and take the childe and his mother, and flee into Egypt, and be thou there till I bring thee word. For it wil come to passe that Herode will seeke the childe to destroy him. So when he awoke, hee tooke the childe & his mother by night, and departed into Egypt, and was there vnto the death of Herode, that it might be fulfilled which was spoken of the Lord, by the Prophet, saying, Out of Egypt haue I called my Sonne. Then Herode, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two yeere olde or vnder) Matth. 2. 13.

according to the time, which he had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremy, whereas he said, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

¶ The Sunday after Christmas day.

The Collect.

Almighty God, &c. (As vpon Christmas day.)

The Epistle.

Gal. 4. 1. AND I say, that the heire (as long as he is a childe) differeth not from a seruant, though he be lord of all, but is vnder tutors and gouernors, vntill the time that the father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordinances of the world. But when the time was ful come, God sent his Sonne made of a woman, and made bond vnto the Law, to redeeme them which were bond vnto the Law, that we through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the spirit of his Sonne into your hearts, which cryeth Abba, Father. Wherefore now thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The Gospel.

Mat. 1. 1. THis is the Booke of the generation of Iesus Christ the Sonne of Dauid, the sonne of Abraham: Abraham begat Isahac: Isahac begat Iacob: Iacob begat Iudas and his brethren: Iudas begat Phares and Zaram, of Thamar: Phares begate Esrom: Esrom begat Aram: Aram begat Aminadab:

Aminadab

Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed, of Ruth: Obed begat Jesse: Jesse begate Dauid the King: Dauid the king begate Salomon, of her that was the wife of Urie: Salomon begat Roboam: Roboam begate Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begate Osias: Osias begate Joatham: Joatham begat Achas: Achas begat Ezekias: Ezekias begat Manasses: Manasses begate Amon: Amon begat Josias: Josias begat Jechonias and his brethren, about the time that they were caryed away to Babylon. And after they were brought to Babylon, Jechonias begate Salathiel: Salathiel begat Zorobabel: Zorobabel begate Abiud: Abiud begate Eliachim: Eliachim begate Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begate Eleazar: Eleazar begate Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Mary, of whom was borne Jesus, euen he that is called Christ. And so all the generations from Abraham to Dauid, are 14. generations. And from Dauid vnto the captiuity of Babylon, are 14. generations. And from the captiuity of Babylon vnto Christ, are 14. generations.

The birth of Jesus Christ was on this wise: When his mother Mary was marryed to Joseph, (before they came to dwell together) shee was found with childe by the holy Ghost. Then Joseph her husband, because hee was a righteous man, and would not put her to shame, was minded priuily to depart from her. But while he thus thought, behold, the Angel of the Lord appeared vnto him in sleepe, saying, Joseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy Ghost. She shall bring

forth

forth a Sonne, and thou shalt call his Name Jesus, for he shall saue his people from their sinnes.

All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a mayd shalbe with childe, and shall bring forth a Sonne, and they shall call his Name Emmanuel: which if a man interpret, is as much to say, as God with vs. And Joseph, assoone as hee awoke out of sleepe, did as the Angel of the Lord had bidden him: and he tooke his wife vnto him, and knew her not, till she had brought forth her first begotten Sonne, and called his Name Jesus.

¶ The Circumcision of Christ.

The Collect.

ALmighty God, which madest thy blessed Sonne to be Circumcised, and obedient to the Law for man: graunt vs the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Epistle.

Rom. 4. 8. BLessed is the man to whom the Lord will not impute sinne. Came this blessednesse then vpon the Circumcision, or vpon the vncircumcision also? For wee say, that faith was reckoned to Abraham for righteousnes. How was it then reckoned? when he was in Circumcision, or when he was in the vncircumcision? not in time of Circumcision, but when hee was yet vncircumcised. And he receiued the signe of Circumcision, as a seale of the righteousnesse of faith, which he had yet being vncircumcised, that he should be the father of all them that beleeue, though they be not

not circumcised, that righteousnesse might be imputed to them also, and that he might be the Father of Circumcision, not vnto them onely which came of the Circumcised, but vnto them also that walke in the steps of the faith that was in our father Abraham before the time of Circumcision. For the promise (that he should be heire of the world) happened not to Abraham, or to his seed through the Law, but through the righteousnesse of faith. For if they which are of the Law be heires, then is faith but vaine, and the promise of none effect.

The Gospel.

AND it fortuned, assoone as the Angels were gone away from the shepheards into heauen, they sayd one to another, Let vs goe euen now vnto Bethlehem, and see this thing that wee heare say is happened, which the Lord hath shewed vnto vs. And they came with haste, and found Mary and Joseph, and the Babe layd in a manger. And when they had seene it, they published abroad the saying that was told them of that childe. And all they that heard it, wondered at those things which were tolde them of the shepheards: But Mary kept all these sayings, and pondered them in her heart. And the shepheards returned, praysing and lauding God, for al the things that they had heard and seene, euen as it was tolde vnto them. And when the eight day was come, that the child should be Circumcised, his Name was called Jesus, which was named of the Angel before he was conceiued in the wombe. Luke 2. 15.

If there bee a Sunday betweene the Epiphany and the Circumcision, then shall be vsed the same Collect, Epistle and Gospel at the Communion, which was vsed vpon the day of Circumcision.

¶ The

The Epiphany.

The Collect.

O God, which by the leading of a starre, diddest manifest thy onely begotten Sonne to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

Ephe. 3. 1.

FOr this cause I Paul am a prisoner of Jesus Christ for you heathen, if ye haue heard of the ministration of the grace of God which is giuen me to youward. For by reuelation shewed he the mysterie vnto me, as I wrote afore in few words, whereby when ye reade, ye may vnderstand my knowledge in the mysterie of Christ, which mysterie in times past was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and Prophets by the Spirit, that the Gentiles should be inheritors also, and of the same body, and partakers of his promise of Christ, by the meanes of the Gospel: whereof I am made a minister, according to the gift of the grace of God, which is giuen vnto mee after the working of his power. Vnto me the least of all Saints is this grace giuen, that I should preach among the Gentiles, the vnsearchable riches of Christ, and to make all men see what the fellowship of the mysterie is, which from the beginning of the world hath bene hid in God, which made all things through Jesus Christ, to the intent that now vnto the rulers and powers in heauenly things, might be knowen by the Congregation, the manifolde wisedome of God, according to the eternall purpose which hee wrought in Christ Jesu our Lord, by whom wee haue boldnesse and entrance with the confidence which is by the faith of him.

The Epiphany.

The Gospel.

WHen Jesus was borne in Bethlehem, a City of Jury, in the time of Herode the King: beholde, there came wise men from the East to Hierusalem, saying, Where is he that is borne King of the Jewes? for we haue seene his starre in the East, and are come to worship him. When Herod the King had heard these things, he was troubled, and all the City of Hierusalem with him. And when he had gathered all the chiefe Priests and Scribes of the people together, hee demanded of them where Christ should be borne. And they sayd vnto him, At Bethlehem in Jury: for thus it is written by the Prophet, And thou Bethlehem in the land of Jury, art not the least among the princes of Juda: for out of thee shall come vnto mee the Captaine that shall gouerne my people Israel. Then Herode (when he had priuily called the Wisemen) he enquired of them diligently what time the Starre appeared. And he bade them goe to Bethlehem, and sayd, Goe your way thither, and search diligently for the childe: and when yee haue found him, bring mee word againe, that I may come and worship him also. When they had heard the King, they departed, and loe, the Starre which they saw in the East, went before them, till it came and stood ouer the place wherein the childe was. When they saw the Starre, they were exceeding glad, and went into the house, and found the child with Mary his mother, and fell downe flat, and worshipped him, and opened their Treasures, and offered vnto him gifts, Gold, Frankincense, and Myrre. And after they were warned of God in a sleepe, that they should not goe againe to Herode, they returned into their owne countrey another way. Matt. 2. 1.

¶ The

¶ The first Sunday

The Collect.

LOrd wee beseech thee, mercifully to receiue the prayers of thy people, which call vpon thee: and graunt that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

The Epistle.

Rom. 12. 1.

I Beseech you therefore, brethren, by the mercifulnesse of God, that ye make your bodies a quicke Sacrifice, holy, and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world, but be ye changed in your shape, by the renewing of your minde, that yee may proue what thing that good and acceptable and perfect will of God is. For I say (through the grace that vnto mee giuen is) to euery man among you, that no man stand high in his owne conceite, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that he be gentle and sober, according as God hath dealt to euery man the measure of faith. For as wee haue many members in one body, and all members haue not one office: so we being many, are one body in Christ, and euery man among our selues one anothers members.

The Gospel.

Luke 2. 43.

THe father and mother of Iesus went to Hierusalem, after ỹ custome of the feast day. And when they had fulfilled the dayes, as they returned home, the child Iesus abode stil at Hierusalem, and his father and mother knew not of it: but they supposing him to haue bene in the company, came a dayes iourney, and sought him among their kinsfolke and acquain-

acquaintance. And when they found him not, they went backe againe to Hierusalem, & sought him. And it fortuned, that after three dayes they found him in the Temple, sitting in the midst of the Doctors, hearing them and posing them: And all that heard him, were astonied at his vnderstanding and answeres. And when they saw him, they marueiled. And his mother sayd vnto him, Sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorrowing. And he sayd vnto them, How happened it, that ye sought me? Wist ye not that I must goe about my fathers businesse? And they vnderstood not that saying which he spake vnto them. And he went down with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisedome, and age, and in fauour with God and men.

¶ The second Sunday after the Epiphany.

The Collect.

ALmighty and euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life.

The Epistle.

SEeing that we haue diuers gifts, according to the grace that is giuen vnto vs, if a man haue ỹ gift of prophesie, let him haue it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any man shew mercy, let him doe it with cheerefulnes. Rom. 12. 6.

fulnes. Let loue be without dissimulation. Hate that which is euil, and cleaue vnto that which is good. Be kind one to another with brotherly loue. In giuing honour, goe one before another. Be not slouthfull in the busines which ye haue in hand. Be feruent in spirit. Apply your selues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessity of the saints. Be ready to harbour. Bless them which persecute you. Bless I say and curse not. Be merry with them that are merry, weepe with them that weepe. Be of like affection one towards an other. Bee not high minded, but make your selues equall to them of the lower sort.

The Gospel.

Iohn 2.1. AND the third day was there a marriage in Cana a City of Galile, & the mother of Jesus was there. And Jesus was called (and his disciples) vnto the mariage. And when the wine failed, the mother of Jesus said vnto him, They haue no wine. Jesus sayd vnto her, Woman, what haue I to do with thee? mine houre is not yet come. His mother said vnto the ministers, whatsoeuer he saith vnto you, do it. And there were standing there sixe water pots of stone, after the maner of purifying of the Jewes, containing two or three firkins a piece. Jesus said vnto them, Fill the water pots with water. And they filled them vp to the brimme. And he sayd vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was, (but the ministers which drew the water knew) he called the bridegrome, and sayd vnto him, Euery man at the beginning doth set forth good wine, and when men be drunke, then that which is worse: but thou hast

hast kept the good wine vntil now. This beginning of miracles did Jesus in Cana of Galile, and shewed his glory, and his disciples beleeued on him.

¶ The third Sunday after the Epiphany.

The Collect.

ALmighty and euerlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch forth thy Right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

BE not wise in your owne opinions. Recompense to no man euil for euil. Prouide aforehand things honest, not onely before God, but also in the sight of all men. If it bee possible (as much as in you is) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, sayth the Lord. Therefore if thine enemy hunger, feed him: if he thirst, giue him drinke: for in so doing, thou shalt heape coales of fire on his head. Be not ouercome of euil, but ouercome euil with goodnesse. Rom. 12. 16.

The Gospel.

WHen hee was come downe from the mountaine, much people followed him. And behold, there came a Leper & worshipped him, saying, Master, if thou wilt, thou canst make me cleane. And Jesus put forth his hand, and touched him, saying, I will, be thou cleane: and immediatly his leprosie was cleansed. And Jesus sayd vnto him, Tel no man, but goe and shew thy selfe to the Priest, and offer the gift (that Moses commanded to be offered) for a witnesse vnto them. And when Jesus was entred into Matt. 8.

Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lyeth at home sicke of the palsie, and is grieuously pained. And Jesus sayd, When I come vnto him, I wil heale him. The Centurion answered, and sayd, Sir, I am not worthy that thou shouldest come vnder my roofe: but speake the word onely, and my seruant shalbe healed. For I also my selfe am a man subiect to the authority of another, and haue Souldiers vnder me: and I say to this man, Goe, and he goeth: and to another man, Come, and he commeth: and to my seruaut, Doe this, and he doeth it. When Jesus heard these wordes, he marueyled, and sayd vnto them that followed him, Verily I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shall come from the East and West, and shall rest with Abraham, Isahac, and Jacob, in the kingdome of heauen. But the children of the kingdome shall be cast out into vtter darkenesse, there shalbe weeping and gnashing of teeth. And Jesus sayd vnto the Centurion, Goe thy way, and as thou beleeuest, so be it vnto thee. And his seruant was healed the selfe same houre.

¶ The iiij. Sunday after the Epiphany.

The Collect.

GOd which knowest vs to bee set in the mids of so many and great dangers, that for mans frailenesse we cannot alway stand vpright: graunt to vs the health of body and soule, that all those things which we suffer for sinne, by thy helpe wee may well passe and ouercome, through Christ our Lord.

The Epistle.

Rom. 13. 1. LEt euery soule submit himselfe vnto the authority of the higher powers: for there is no power but of God. The powers that be, are ordeined

ordeined of God. Whosoeuer therefore resisteth power, resisteth the ordinance of God: but they that resist, shall receiue to themselues damnation. For rulers are not fearefull to them that doe good, but to them that doe euil. Wilt thou be without feare of the power? do well then, & so shalt thou be praysed of the same: for he is the minister of God for thy wealth. But if thou doe that which is euil, then feare: for he beareth not the sword for nought: for hee is the minister of God to take vengeance on them that do euil. Wherefore ye must needes obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay ye tribute: For they are Gods ministers, seruing for the same purpose. Giue to euery man therefore his duety: tribute to whom tribute belongeth: custome, to whom custone is due: feare, to whom feare belongeth: honour, to whom honour perteineth.

The Gospel.

AND when he entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the ship was couered with waues, but he was asleepe. And his disciples came to him, and awoke him, saying, Master, saue vs, we perish. And he sayd vnto them, Why are ye fearefull, O ye of little faith? Then he arose, and rebuked the winds & the sea, and there followed a great calme. But the men marueyled, saying, What maner of man is this, that both winds and sea obey him? And when hee was come to the other side, into the Countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And behold, they cryed out, saying, O Iesu, thou Sonne of God, what haue we to do with thee? Matt. 8. 23.

Art thou come hither to torment vs before the time? And there was a good way off from them an heard of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the heard of swine. And hee sayd vnto them, Goe your wayes. Then went they out, and departed into the herd of swine. And beholde, the whole herd of swine was caried headlong into the Sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the City, and tolde euery thing, and what had happened vnto the possessed of the deuils. And beholde, the whole City came out to meet Jesus: and when they saw him, they besought him that hee would depart out of their coasts.

¶ The v. Sunday after the Epiphany.

The Collect.

LOrd, wee beseech thee to keepe thy Church and household continually in thy true Religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore bee defended by thy mighty power, through Jesus Christ our Lord.

The Epistle.

Colos. 3. 12.

PVt vpon you, as the elect of God, tender mercy, kindenesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiuing one another, if any man haue a quarrell against another: as Christ forgaue you, euen so doe ye. Aboue all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace ye are called in one body: and see that ye be thankefull. Let the word of Christ dwell in you plenteously, with all wisedome. Teach and exhort your owne selues in Psalmes, & Hymnes, and spirituall songs, singing

singing with grace in your hearts to the Lord. And whatsoeuer ye do in word or deed, do all in the Name of the Lord Iesu, giuing thankes to God the Father, by him.

The Gospel.

THe kingdome of heauen is like vnto a man which sowed good seed in his field: but while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was springing vp, and had brought forth fruit, then appeared the tares also. So the seruants of the housholder came, and sayd vnto him, Sir, diddest not thou sow good seed in thy field? from whence then hath it tares? He said vnto them, The enuious man hath done this. The seruants sayd vnto him, Wilt thou then that we goe and weede them vp? But he sayd, Nay, lest while ye gather vp the tares, ye plucke vp also the wheat with them: let both grow together vntill the haruest, and in the time of haruest, I will say to the reapers, Gather ye first the tares, and binde them together in sheaues to be burnt, but gather the wheat into my barne. Matt. 13. 24.

¶ The sixt Sunday (if there be so many) shall haue the same Collect, Epistle and Gospel, that was vpon the fift Sunday.

¶ The Sunday called Septuagesima.

The Collect.

O Lord, we beseech thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may be mercifully deliuered by thy goodnesse, for the glory of thy Name, through Iesus Christ our Sauiour, who liueth and reigneth world without end, Amen.

The Sunday called Septuagesima.

The Epistle.

1. Cor. 9. 24. PErceiue ye not, how that they which runne in a course, runne all, but one receiueth the reward? So runne, that ye may obtaine. Euery man that proueth masteries, abstaineth from all things: and they doe it to obtaine a crowne that shall perish, but wee to obtaine an euerlasting Crowne. I therefore so runne, not as at an vncertaine thing: so fight I, not as one that beateth the aire: but I tame my body, and bring it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be a cast away.

The Gospel.

Matt. 20. 1. THe kingdome of heauen is like vnto a man that is an housholder, which went out early in the morning to hire labourers into his Vineyard. And when the agreement was made with the labourers for a peny a day, hee sent them into his Vineyard. And he went out about the thirde houre, and saw other standing idle in the market place, and sayd vnto them, Goe ye also into the Vineyard, and whatsoeuer is right, I will giue you, and they went their way. Againe he went out about the sixth and ninth houre, & did likewise. And about the eleuenth houre he went out, and found other standing idle, and sayd vnto them, Why stand ye here all the day idle? They sayd vnto him, Because no man hath hired vs. Hee sayth vnto them, Goe ye also into the Vineyard, and whatsoeuer is right, that shall ye receiue. So when Euen was come, the Lord of the Vineyard sayd vnto his steward, Call the labourers, & giue them their hire, beginning at the last vnto the first. And when they did come that came about the eleuenth houre, they

receiued

receiued euery man a peny. But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery man a peny. And when they had receiued it, they murmured against the goodman of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burden and heate of the day. But hee answered vnto one of them, and sayd, Friend, I doe thee no wrong: Didst thou not agree with me for a peny? Take that thine is, and goe thy way: I will giue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as mee lusteth with mine owne goods? Is thine eye euill, because I am good? So the last shalbe first, and the first shalbe last. For many are called, but few be chosen.

¶ The Sunday called Sexagesima.

The Collect.

LOrd God which seest that wee put not our trust in any thing that we doe, mercifully graunt, that by thy power we may be defended against all aduersitie, through Iesus Christ our Lord.

The Epistle.

YEe suffer fooles gladly, seeing your selues are wise. For yee suffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as concerning rebuke, as though wee had bene weake in this behalfe. Howbeit, whereinsoeuer any man dare be bold (I speake foolishly) I dare bee bold also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seed of Abraham, euen so am I. They are the Ministers of Christ (I speake as a foole) I am more. In labours 2 Cor. 11. 19.

more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I fourty stripes saue one. Thrise was I beaten with rods. I was once stoned. I suffered thrise shipwracke. Night and day haue I bene in the deepe sea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne Nation, in ieopardies among the heathen, in perils in the City, in perils in wildernes, in perils in the Sea, in perils among false brethren, in labour & trauaile, in watchings often, in hunger and thirst, in fastings often, in cold and nakednes: Beside the things which outwardly happen vnto me, I am cumbred dayly, and doe care for all Congregations. Who is weake, and I am not weake? Who is offended, and I burne not? If I must needs boast, I wil boast of the things that concerne mine infirmities. The God and Father of our Lord Iesus Christ which is blessed for euermore, knoweth that I lie not.

The Gospel.

Luke 8, 4.

WHen much people were gathered together, and were come to him out of all cities, he spake by a similitude. The sower went out to sow his seed, and as he sowed, some fell by the way side, and it was troden downe, and the foules of the aire deuoured it vp. And some fell on stones, and assoone as it was sprung vp, it withered away, because it lacked moystnesse. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruit an hundred fold. And as he said these things, he cried, Hee that hath eares to heare, let him heare. And his disciples asked him, saying, What maner of similitude is this? And he sayd, Vnto you it is giuen to know

know the ſecrets of the kingdom of God, but to other by parables, that when they ſee, they ſhould not ſee, and when they heare, they ſhould not vnderſtand. The parable is this. The ſeed is the word of God. Thoſe that are beſide the way, are they that heare: then commeth the deuill, and taketh the word out of their hearts, leaſt they ſhould beleeue, and be ſaued. They on the ſtones, are they which when they heare, receiue the word with ioy, and theſe haue no rootes, which for a while beleeue, & in time of temptation go away. And that which fell among thornes, are they which when they haue heard, go forth, and are choked with cares and riches, and voluptuous liuing, and bring forth no fruit. That which fell on the good ground, are they, which with a pure & good heart heare the word, and keepe it, and bring forth fruit through patience.

¶ The Sunday called Quinquageſima.

The Collect.

O Lord which doeſt teach vs that all our doings without charitie are nothing worth: ſende thy holy Ghoſt, and powre into our hearts that moſt excellent gift of charity, the very bond of peace and all vertues, without the which whoſoeuer liueth, is counted dead before thee. Grant this for thy onely Sonne Jeſus Chriſts ſake.

The Epiſtle.

THough I ſpeake with tongues of men and of Angels, and haue no loue, I am euen as ſounding braſſe, or as a tinckling Cymball. And though I could propheſie, and vnderſtand all ſecrets, and all knowledge: yea, if I haue all faith, ſo that I could mooue mountaines out of their places, and yet haue no loue, I am nothing. And though I beſtow all my goods 1. Cor. 13. 1.

goods to feed the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue ſuffereth long, and is courteous, loue enuieth not, loue doeth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquity, but reioyceth in the trueth, ſuffereth all things, beleeueth all things, hopeth all things, endureth all things. Though that prophecying faile, either tongues ceaſe, or knowledge vaniſh away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect. But when that which is perfect is come, then that which is vnperfect ſhall bee done away. When I was a childe, I ſpake as a child, I vnderſtood as a childe, I imagined as a childe: but aſſoone as I was a man, I put away childiſhneſſe. Now we ſee in a glaſſe, euen in a darke ſpeaking: but then ſhall we ſee face to face. Now I know vnperfectly: but then ſhall I know euen as I am knowen. Now abideth Faith, Hope, and Loue, euen theſe three: but the chiefe of theſe is Loue.

The Goſpel.

Luke 18, 31.

IEſus tooke vnto him the twelue, and ſayd vnto them, Beholde, wee goe vp to Hieruſalem, and all ſhalbe fulfilled that are written by ỹ Prophets of the Sonne of man. For he ſhall be deliuered vnto the Gentiles, and ſhall bee mocked, and deſpitefully intreated, and ſpitted on. And when they haue ſcourged him, they will put him to death, and the third day he ſhall riſe againe. And they vnderſtood none of theſe things. And this ſaying was hid from them, ſo that they perceiued not the things which were ſpoken. And it came to paſſe, that as hee was come nigh to Jericho, a certaine blinde man ſate by the hie way ſide,

side, begging. And when he heard the people passe by, he asked what it meant. And they said vnto him, that Iesus of Nazareth passed by. And he cryed, saying, Iesu thou Sonne of Dauid, haue mercy on me. And they which went before, rebuked him, that he should hold his peace: But he cried so much the more, Thou sonne of Dauid, haue mercy on me. And Iesus stood still, and commaunded him to be brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And he sayd, Lord, that I might receiue my sight. And Iesus sayd vnto him, Receiue thy sight, thy faith hath saued thee. And immediatly he receiued his sight, and followed him, praysing God. And all the people when they saw it, gaue praise vnto God.

¶ The first day of Lent.

The Collect.

ALmighty and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create and make in vs new and contrite hearts, that we worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee, the God of all mercy, perfect remission and forgiuenes, through Iesus Christ.

The Epistle.

TVrne you vnto me with al your hearts, with fasting, weeping, and mourning: rent your hearts and not your clothes. Turne you vnto the Lord your God, for he is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shall turne and forgiue: and after his chastening, he shall let your increase remaine for meat and drinke offerings vnto the Lord your God. Blow out with the trumpet in Sion, Ioel 2.12.

Sion, proclaime a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings together. Let the bridegrome goe foorth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the porch and the Altar, weeping, and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to such cõfusion, lest the heathen be Lords thereof. Wherefore should they say among the Heathen, Where is now their God?

The Gospel.

Matt. 6. 16. WHen ye fast, be not sad, as the hypocrits are: for they disfigure their faces, that it may appeare vnto men how that they fast. Verily I say vnto you, they haue their reward. But thou, when thou fastest, anoynt thine head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father, which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doeth corrupt, and where theeues breake through & steale, but lay vp for you treasures in heauen, where neither rust nor moth doeth corrupt, and where theeues do not breake through nor steale. For where your treasure is, there wil your hearts be also.

¶ The first Sunday in Lent.

The Collect.

O Lord, which for our sake didst fast fourty dayes and fourty nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, we may euer obey thy godly motions, in righteousnesse, and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The

The first Sunday in Lent.

The Epistle.

WE as helpers exhort you, that ye receiue not the grace of God in vaine. For hee saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasion of euil, that in our office be found no fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in stripes, in labours, in watchings, in fastings, in pureneſſe, in knowledge, in long suffring, in kindnes, in the holy Ghost, in loue vnfeined, in the word of trueth, in the power of God, by the armour of righteousnesse on the right hand and on the left, by honour, and dishonour, by euill report, and good report, as deceiuers, and yet true: as vnknowen, and yet knowen: as dying, and behold we liue: as chastened, and not killed: as sorrowing, and yet alway mery: as poore, and yet making many rich: as hauing nothing, and yet possessing all things. 2. Cor, 6. 1

The Gospel.

THen Iesus was led away of the spirit into the wildernesse, to bee tempted of the deuil. And when he had fasted fourty dayes and fourty nights, he was at the last an hungred. And when the tempter came to him, he sayd, If thou be the Sonne of God, command that these stones bee made bread. But he answered and sayd, It is written, Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy City, and setteth him on a pinacle of the Temple, and sayeth vnto him. If thou be Matt. 4. 1

be the Sonne of God, cast thy selfe downe headlong: for it is written, He shall giue his Angels charge ouer thee, and with their handes they shall holde thee vp, lest at any time thou dash thy foote against a stone. And Jesus sayd vnto him, It is written againe, Thou shalt not tempt the Lord thy God. Againe the deuill taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them, and sayeth vnto him, All these will I giue thee, if thou wilt fall downe and worship mee. Then sayeth Jesus vnto him, Auoyd Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the deuil leaueth him, and behold, the Angels came and ministred vnto him.

¶ The second Sunday in Lent.

The Collect.

ALmighty God, which doest see that wee haue no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from all aduersities which may happen to the body, and from all euil thoughts which may assault and hurt the soule, through Jesus Christ, &c.

The Epistle.

1. Thes. 4. 1.

WE beseech you brethren and exhort you by the Lord Jesus, that yee increase more and more, euen as ye haue receiued of vs how you ought to walke, and to please God. For ye know what commandements we gaue you by our Lord Jesus Christ. For this is the will of God, euen your holines: that ye should abstaine from fornication, and that euery one of you should know how to keepe his vessell in holi-

nesse

nesse and honour, and not in the lust of concupiscence as do the heathen, which know not God: that no man oppresse & defraud his brother in bargayning, because that the Lord is the auenger of all such things, as we told you before, and testified. For God hath not called vs to vncleannesse, but vnto holinesse. He therefore that despiseth, despiseth not man, but God, which hath sent his holy Spirit among you.

The Gospel.

IEsus went thence, and departed into the coastes of Tyre and Sidon: and beholde, a woman of Canaan (which came out of the same coastes) cryed vnto him, saying, Haue mercy on mee, O Lord, thou Sonne of Dauid: my daughter is piteously vexed with a deuill. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away, for shee cryeth after vs. But he answered and sayd, I am not sent, but to the lost sheepe of the house of Israel. Then came she and worshipped him, saying, Lord helpe me. He answered and sayd, It is not meet to take the childrens bread, and cast it to dogs. She answered and sayd, Trueth Lord, for the dogs eate of the crummes which fall from their masters table. Then Iesus answered and sayd vnto her, O woman, great is thy faith, bee it vnto thee euen as thou wilt. And her daughter was made whole euen the same time. Matt. 15. 21.

¶ The third Sunday in Lent.

The Collect.

WE beseech thee Almighty God, looke vpon the hearty desire of thy humble seruants, and stretch foorth the right hand of thy Maiesty, to be our defence against all our enemies, through Iesus Christ our Lord.

The

The iij. Sunday in Lent.

The Epistle.

Ephe. 5. 1

BE you the followers of God as deare children, and walke in loue, euen as Christ loued vs, and gaue himselfe for vs, an offering and a sacrifice of a sweete sauour to God. As for fornication, and all vncleannes, or couetousnes, let it not be once named among you, as it becommeth Saints: or filthinesse, or foolish talking, or iesting which are not comely, but rather giuing of thankes. For this yee know, that no whoremonger, either vncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the kingdome of Christ and of God. Let no man deceiue you with vaine wordes: for because of such things commeth the wrath of God vpon the children of disobedience. Be ye not therefore companions of them. Ye were sometimes darknesse, but now are ye light in the Lord: walke as children of light: for the fruit of the Spirit consisteth in all goodnesse, and righteousnesse, and trueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull workes of darkenesse, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret, but all things when they are brought foorth by the light, are manifest. For whatsoeuer is manifest, the same is light. Wherefore he sayth, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel.

Luke 11. 14.

IEsus was casting out a deuill that was dumbe. And when hee had cast out the deuill, the dumbe spake, and the people wondered. But some of them sayd, He casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required

required of him a signe from heauen. But he knowing their thoughts, said vnto them, Euery kingdome diuided against it selfe, is desolate, and one house doth fall vpon another. If Satan also be diuided against himselfe, how shall his kingdome endure? Because ye say, I cast out deuils through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose help doe your children cast them out? Therefore shall they be your iudges. But if I by the finger of God cast out deuils, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: But when a stronger then hee commeth vpon him, and ouercommeth him, hee taketh from him all his harnesse wherein hee trusted, and diuideth his goods. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. When the vncleane spirit is gone out of a man, hee walketh through dry places, seeking rest: and when he findeth none, hee saith, I will returne againe into my house whence I came out. And when hee commeth, hee findeth it swept and garnished. Then goeth hee, and taketh to him seuen other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. And it fortuned, that as he spake these things, a certaine woman of the company lift vp her voyce, and sayd vnto him, Happy is the wombe that bare thee, and the paps which gaue thee sucke. But hee said, Yea, happy are they that heare the word of God, and keepe it.

¶ The fourth Sunday in Lent.

The Collect.

GRant we beseech thee Almightie God, that we which for our euill deeds are worthily punished,

by the comfort of thy grace may mercifully bee relieued, through our Lord Iesus Christ.

The Epistle.

Gal.4,21. TEll me, (ye that desire to bee vnder the Law) doe ye not heare of the Law? for it is written, that Abraham had two sonnes: the one by a bondmaid, the other by a free woman. Yea, & he which was borne of the bond woman, was borne after the flesh: but he which was born of the free woman, was borne by promise. Which things are spoken by an allegory: for these are two Testaments, the one from the mount Sina, which gendreth vnto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the Citie, which is now called Hierusalem, & is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake foorth and cry thou that trauailest not: for the desolate hath many moe children, then she which hath an husband. Brethren, we are after Isaac the children of promise. But as then he that was borne after the flesh, persecuted him that was borne after the spirit: euen so is it now. Neuertheless, what saith the Scripture? Put away the bond woman and her sonne: for the sonne of the bond woman shall not be heire with the sonne of the free woman. So then brethren, we are not children of the bond woman, but of the free woman.

The Gospel.

Iohn 6.1. IEsus departed ouer the sea of Galilee, which is the sea of Tiberias, and a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Iesus went

went vp into a mountaine, and there he sate with his disciples. And Easter (a feast of the Jewes) was nigh. When Jesus then lift vp his eyes, and saw a great company come vnto him, he sayd vnto Philip, Whence shall we buy bread, that these may eate? This he sayd to prooue him, for he himselfe knew what he would do. Philip answered him, Two hundred peny worth of bread are not sufficient for them, that euery man may take a litle. One of his disciples, (Andrew Simon Peters brother) sayth vnto him, There is a ladde which hath fiue barley loaues and two fishes: but what are they among so many? And Jesus sayd, Make the people sit downe. There was much grasse in the place. So the men sate downe in number about fiue thousand. And Jesus tooke the bread, and when he had giuen thanks, he gaue to the disciples, and the disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten ynough, he sayd vnto his disciples, Gather vp the broken meat which remayneth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meat of the fiue barley loaues, which broken meat remained vnto them that had eaten. Then those men (when they had seen the miracle that Jesus did) sayd, This is of a truth the same Prophet that should come into the world.

¶ The fift Sunday in Lent,

The Collect.

WEe beseech thee Almighty God, mercifully to looke vpon thy people, that by thy great goodnesse they may be gouerned and preserued euermore both in body and soule, through Jesus Christ our Lord.

The fift Sunday in Lent.

The Epistle.

Heb.9.11 CHrist being an high Priest of good things to come, came by a greater and a more perfect Tabernacle, not made with hands, that is to say, not of this building, neither by ỹ blood of goates and calues: but by his owne blood he entred in once into the holy place, and found eternall redemption. For if the blood of oxen and of goats, and the ashes of a yong cow, when it is sprinkled, purifieth the vncleane, as touching the purifying of the flesh: how much more shall the blood of Christ (which through the eternal Spirit offered himselfe without spot to God) purge your conscience from dead workes, for to serue the liuing God? And for this cause is he the Mediatour of the new Testament, that through death, which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance.

The Gospel.

Ioh.8.46. WHich of you can rebuke me of sinne? If I say the trueth, why do ye not beleeue me? He that is of God, heareth Gods words: Ye therfore heare them not, because ye are not of God. Then answered the Iewes, and sayd vnto him. Say we not well that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my Father, and ye haue dishonoured me. I seeke not mine owne praise, there is one that seeketh and iudgeth. Verily, verily I say vnto you, If a man keepe my saying, hee shall neuer see death. Then sayd the Iewes vnto him, Now we know that thou hast the deuill. Abraham is dead, and the Prophets: and thou sayest,

sayest, If a man keepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead? And the Prophets are dead: whom makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: it is my Father that honoureth me, which ye say is your God, and yet ye haue not knowen him: but I know him. And if I say, I know him not, I shall be a liar like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day: and he saw it, and reioyced. Then sayd the Iewes vnto him, Thou art not yet fifty yeres old, and hast thou seene Abraham? Iesus said vnto them, Verily, verily I say vnto you, Yer Abraham was borne, I am. Then tooke they vp stones to cast at him: But Iesus hid himselfe, and went out of the Temple.

¶ The Sunday next before Easter.

The Collect.

ALmighty and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankinde should follow the example of his great humilitie: mercifully graunt, that we both follow the example of his patience, and bee made partakers of his resurrection, through the same Iesus Christ our Lord.

The Epistle.

LEt the same minde be in you, that was also in Christ Iesus, which when he was in the shape of God, thought it no robbery to be equall with God: neuertheless, he made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparell Phil. 2. 5.

as a man. He humbled himselfe, and became obedient vnto the death, euen the death of the Crosse. Wherfore God hath also exalted him on high, and giuen him a Name, which is aboue all names, that in the Name of Jesus euery knee should bow, both of things in heauen, and things in earth, & things vnder the earth, and that all tongues should confesse that Jesus Christ is the Lord, vnto the praise of God the Father.

The Gospel.

Mat. 26. 1 AND it came to passe, when Jesus had finished al these sayings, he sayd vnto his disciples, Ye know that after two dayes shalbe Easter, and the Sonne of man shall be deliuered ouer to be crucified. Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) and held a councell, that they might take Jesus by subtiltie, and kill him. But they sayd, Not on the Holy day, lest there bee an vprore among the people. When Jesus was in Bethany, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster boxe of precious oyntment, and powred it vpon his head as hee sate at the board. But when his disciples saw it, they had indignation, saying, Whereto serueth this waste? This oyntment might haue bene well solde, and giuen to the poore. When Jesus vnderstood that, hee sayd vnto them, Why trouble yee the woman? for shee hath wrought a good worke vpon mee. For yee haue the poore alwayes with you, but me ye shall not haue alwayes. And in that she hath cast this oyntment on my body, shee did it to bury mee. Verily I say vnto you, Whersoeuer this Gospel shall be preached in all the world, there shall also this be tolde that shee hath done, for a memoriall of her. Then one of the twelue (which

(which was called Iudas Iscariot) went vnto the chiefe Priests, and said vnto them, What will yee giue me, and I will deliuer him vnto you? And they appointed vnto him thirty pieces of siluer. And from that time forth, hee sought opportunitie to betray him. The first day of Sweet bread, the disciples came to Iesus, saying to him, Where wilt thou that we prepare for thee to eate the Passeouer? And hee sayd, Goe into the City to such a man, and say vnto him, The Master saith, My time is at hand: I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made ready the Passeouer. When the Euen was come, he sate downe with the Twelue: and as they did eate, he sayd, Verily I say vnto you, that one of you shall betray me. And they were exceeding sorrowfull, and began euery one of them to say vnto him, Lord, Is it I? He answered and sayd, He that dippeth his hand with me in the dish, the same shall betray mee. The Sonne of man truely goeth as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: it had bene good for that man if hee had not bene borne. Then Iudas which betrayed him, answered and said, Master, is it I? He sayd vnto him, Thou hast said. And when they were eating, Iesus tooke bread, and when he had giuen thanks, he brake it, and gaue it to the disciples, and said, Take, eat, this is my body. And he tooke the cup, and thanked, and gaue it to them, saying, Drinke ye all of this: for this is my blood (which is of the New Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke henceforth of this fruit of the Vine tree, vntill that day when I shall drinke it new with you in my Fathers Kingdome. And when they had sayd grace, they went out vnto

mount Oliuet. Then saith Iesus vnto them, All ye shall be offended because of mee this night: For it is written, I wil smite the Shepheard, and the sheepe of the flock shalbe scattered abroad: but after I am risen againe I will goe before you into Galile. Peter answered and sayd vnto him, Though all men be offended because of thee, yet will not I be offended. Iesus sayd vnto him, Verily I say vnto thee, that in this same night before the Cocke crow, thou shalt deny me thrise. Peter sayd vnto him, Yea, though I should die with thee, yet wil I not deny thee. Likewise also said all the disciples. Then came Iesus with them vnto a Farme place, (which is called Gethsemane) & sayd vnto the disciples, Sit ye here, while I go and pray yonder. And he tooke with him Peter, and the two sonnes of Zebede, & began to waxe sorowfull and heauy. Then sayd Iesus vnto them, My soule is heauy, euen vnto the death: tary ye here, and watch with me. And he went a little further, & fell flat on his face and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheless not as I wil, but as thou wilt. And he came vnto the disciples and found them asleepe, & sayd vnto Peter, What, could ye not watch with me one houre? Watch & pray, that ye enter not into temptation: The spirit is willing, but the flesh is weake. He went away once againe, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke of it, thy will be fulfilled. And he came and found them asleepe againe, for their eyes were heauy. And he left them, and went againe, and prayed the third time, saying the same words. Then commeth he to his disciples, and sayd vnto them, Sleepe on now, and take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners. Rise, let vs be going,

ing, behold, he is at hand that doth betray me. While he yet spake, loe, Judas, one of the number of the twelue, came, and with him a great multitude with swords and staues, sent from the chiefe Priests and Elders of the people: but he that betrayed him, gaue them a token, saying, Whomsoeuer I kisse, the same is he, hold him fast. And foorthwith he came to Jesus, and sayd, Haile master, and kissed him. And Jesus sayd vnto him, Friend, wherefore art thou come? Then came they, and layd hands on Jesus, and tooke him. And behold, one of them which were with Jesus stretched out his hand, and drew his sword, and strooke a seruant of the hie Priest, and smote off his eare. Then sayd Jesus vnto him, Put vp thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall giue mee euen now more then twelue legions of Angels? But how then shall the Scriptures be fulfilled? For thus must it be. In that same houre sayd Jesus to the multitude, Ye be come out as it were to a thiefe, with swords and staues for to take me. I sate dayly with you teaching in the Temple, and yee tooke me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him and fled. And they tooke Jesus, and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him a farre off vnto the high Priestes Palace, and went in, and sate with the seruants, to see the end. The chiefe Priestes and Elders, and all the Counsell sought false witnesse against Jesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and sayd, This fellow sayd, I am able

able to destroy the Temple of God, and to build it againe in three dayes. And the chiefe Priest arose, and sayd vnto him, Answerest thou nothing? Why doe these beare witnesse against thee? But Jesus held his peace. And the chiefe Priest answered, and sayd vnto him, I charge thee by the liuing God, that thou tell vs whether thou be Christ the Sonne of God. Jesus sayd vnto him, Thou hast sayd. Neuertheless I say vnto you, Hereafter shall yee see the Sonne of man sitting on the Right hand of power, and comming in the cloudes of the skie. Then the high Priest rent his clothes, saying, Hee hath spoken blasphemie, what neede wee of any more witnesses? Behold, now yee haue heard his blasphemie, what thinke ye? They answered and sayd, He is worthy to die. Then did they spit in his face, and buffeted him with fistes. And other smote him on the face with the palme of their hands, saying, Tell vs, thou Christ, who is he that smote thee? Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galile. But he denied before them all, saying, I wot not what thou sayest. When he was gone out into the porch, another wench saw him, and sayd vnto them that were there, This fellow was also with Jesus of Nazareth. And againe he denied with an oath, saying, I doe not know the man. After a while came vnto him they that stood by, and sayd vnto Peter, Surely thou art euen one of them, for thy speach bewrayeth thee. Then began he to curse and to sweare that hee knew not the man. And immediatly the Cocke crew. And Peter remembred the word of Jesus which sayd vnto him, Before the Cocke crow thou shalt deny mee thrice: and hee went out and wept bitterly. When the morning was come, all the

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chiefe Priests and Elders of the people held a counsell against Iesus to put him to death, and brought him bound, & deliuered him vnto Pontius Pilate the Deputie. Then Iudas which had betrayed him (seeing that he was condemned) repented himselfe, & brought again the thirty plates of siluer to the chiefe Priests and Elders, saying, I haue sinned, betraying the innocent blood. And they sayd, What is that to vs? see thou to that. And he cast downe ỹ siluer plates in the Temple, & departed, and went and hanged himselfe. And the chiefe Priestes tooke the siluer plates, & said, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsaile, & bought with thē a potters field to bury strangers in. Wherefore the field is called Acheldama, that is, The field of blood, vntill this day. Then was fulfilled that which was spoken by Ieremie the Prophet, saying, And they tooke thirty siluer plates, the price of him that was valued, whom they bought of the children of Israel, & gaue them for the potters field, as the Lord appointed me. Iesus stood before the Deputy, and the Deputy asked him, saying, Art thou the King of ỹ Iewes? Iesus said vnto him, Thou sayest. And when he was accused of the chiefe Priests & Elders, hee answered nothing. Then sayd Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And he answered him to neuer a word, insomuch that the Deputie marueiled greatly. At that feast the Deputie was wont to deliuer vnto the people a prisoner whom they would desire. Hee had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate sayde, Whether will yee that I giue loose vnto you Barabbas, or Iesus which is called Christ? For hee knew that for enuie they had deliuered him. When hee was

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set downe to giue Iudgement, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man, for I haue suffered this day many things in my sleepe because of him. But the chiefe Priests and Elders perswaded the people that they should aske Barabbas, and destroy Iesus. The Deputie answered, and sayd vnto them, Whether of the twaine will ye that I let loose vnto you? They sayd, Barabbas. Pilate sayd vnto them, What shall I doe then with Iesus, which is called Christ? They all sayd vnto him, Let him be crucified. The Deputie sayd, What euill hath he done? But they cryed the more, saying, Let him be crucified. When Pilate saw that he could preuaile nothing, but that more businesse was made, he tooke water, and washed his handes before the people, saying, I am innocent of the blood of this iust person, see ye. Then answered all the people, and said, His blood be on vs, and on our children. Then let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified. Then the souldiers of the Deputie tooke Iesus into the Common hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a Crowne of thornes, and put it vpon his head, and a reed in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Iewes. And when they had spit vpon him, they tooke the reed, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne rayment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his crosse. And they came vnto the place which is called Golgotha, (that is to say, a place of dead mens skuls) and gaue him vineger mingled

with

with gall to drinke. And when he had tasted thereof, he would not drinke. When they had crucified him, the parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is IESVS, the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, and the other on the left. They that passed by, reuiled him, wagging their heads, and saying, Thou that destroyedst the Temple of God, and diddest build it in three dayes, saue thy selfe. If thou bee the Sonne of God, come downe from the crosse. Likewise also the high Priests mocking him with the Scribes & Elders, sayd, He saued other, himselfe he cannot saue. If hee be the King of Israel, let him now come downe from the crosse, and we will beleeue him. He trusted in God, let him deliuer him now, if hee will haue him: for he sayd, I am the Sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixt houre was there darkenesse ouer all the land, vntill the ninth houre. And about the ninth houre Iesus cried with a loud voyce, saying, Eli, Eli, lamasabachthani, that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, sayd, This man calleth for Elias. And straightway one of them ran and tooke a spunge, and when he had filled it full of vineger, he put it on a reed, and gaue him to drinke. Other sayd, Let be, let vs see whether Elias will come and deliuer him. Iesus, when he had cryed againe with a lowd voyce, yeelded vp the Ghost. And behold, the vayle of the Temple did rent in two parts from the

top

top to the bottome, and the earth did quake, and the stones rent, and graues d d open, and many bodies of Saints which slept arose, & went out of the graues after his resurrection, and came into the holy City, and appeared vnto many. When the Centurion, and they that were with him watching Jesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truly this was the Sonne of God. And many women were there beholding him afarre off, which followed Jesus from Galilee, ministring vnto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

¶ Munday before Easter.

The Epistle.

Esai. 63. 1

WHat is he this that commeth from Edom, with red coloured clothes of Bosra (which is so costly cloth) and cõmeth in so mightily with all his strength? I am he that teacheth righteousnes, and am of power to helpe. Wherefore then is thy clothing red, & thy raiment like his that treadeth in the wine-presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I tread downe mine enemies in my wrath, and set my feet vpon them in mine indignation, and their blood shall bespring my clothes, and so will I staine all my rayment. For the day of vengeance is assigned in my heart, and the yeere when my people shall be deliuered, is come. I looked about me, and there was no man to shew me any helpe. I marueiled that no man helde me vp. Then I held me by mine owne arme, and my feruentnesse sustayned me. And thus will I tread down the people in my wrath, and bathe them

them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnesse of the Lord, yea, and the praise of the Lord, for all that hee hath giuen vs, for the great good that hee hath done for Israel, which hee hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he said, These no doubt are my people, and no shrinking children: and so hee was their Sauiour. In their troubles he was also troubled with them, and the Angel that went foorth from his presence deliuered them. Of very loue, and kindnesse that he had vnto them, he redeemed them. Hee hath borne them, and caried them vp, euer since the world began. But after they prouoked him to wrath, and vexed his holy mind, he was their enemy, & fought against them himselfe. Yet remembred Israel the old time of Moses and his people, saying, Where is hee that brought them from the water of the Sea, with them that fed his sheepe? Where is he that hath giuen his holy Spirit among them? He led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting Name. He led them in the deepe, as an horse is led in the plaine, that they should not stumble, as a tame beast goeth in the field, and the breath giuen of God, giueth him rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious Name withall. Looke downe then from heauen, and behold the dwelling place of thy Sanctuarie, and thy glory. How is it that thy iealousie, thy strength, the multitude of thy mercies, and thy louing kindnesse, will not be entreated of vs? yet art thou our Father: for Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our Father and redeemer, and thy Name is euerlasting.

lasting. O Lord, wherefore hast thou led vs out of the way? wherefore hast thou hardened our hearts, that we feare thee not? Be at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy sanctuarie in possession, for our enemies haue troden downe thy holy place. And wee were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy Name.

The Gospel.

Mar. 14. 1 AFter two dayes was Easter, & the daies of sweet bread. And the hie Priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not in the feast day, lest any buſines arise among the people. And when he was in Bethanie, in the house of Simon the Leper, euen as he sate at meate, there came a woman hauing an alablaster box of ointment called Nard, that was pure and costly, and he brake the box, and powred it vpon his head. And there were some that were not content within themselues, and said, What needed this waste of ointment? for it might haue beene solde for more then three hundred pence, & haue bene giuen to the poore: and they grudged against her. And Iesus said, Let her alone, why trouble yee her? Shee hath done a good worke on me: for ye haue the poore with you alwayes, and whensoeuer you will, ye may doe them good: but me haue you not alwaies. She hath done that she could, shee came aforehand to anoint my body to the burying. Verily I say vnto you, Wheresoeuer this Gospel shall bee preached throughout the whole world, this also that shee hath done, shall be rehearsed in remembrance of her. And Judas Iscariot, one of the twelue, went away vnto the hie

Priests,

Priests, to betray him vnto them. Whereof they heard that, they were glad, and promised that they would giue him money. And he sought how he might conueniently betray him. And the first day of sweet bread (when they offered the Passeouer) his disciples said vnto him, Where wilt thou that wee goe and prepare, that thou maiest eat the Passeouer? And he sent forth two of his disciples, and sayd vnto them, Goe ye into the citie, and there shal meet you a man bearing a pitcher of water: follow him. And whithersoeuer he goeth in, say yee vnto the good man of the house, The Master sayth, Where is the guest chamber, where I shall eate the Passeouer with my disciples? And he wil shew you a great Parlour paued and prepared, there make ready for vs. And his disciples went forth, and came into the citie, and found as he had sayd vnto them, and they made readie the Passeouer. And when it was now euentide, he came with the twelue: and as they sate at boord, and did eat, Iesus said, Verily I say vnto you, one of you (that eateth with me) shall betray me. And they began to be sory, and to say to him one by one, Is it I? And another sayd, Is it I? He answered and sayd vnto them, It is one of the twelue, euen hee that dippeth with me in the platter. The Sonne of man truely goeth as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: good were it for that man if he had neuer bene borne. And as they did eate, Iesus tooke bread, and when he had giuen thanks, he brake it, and gaue to them, and said, Take, eate, this is my body. And he tooke the cup, and when he had giuen thankes, he gaue it to them: and they all dranke of it. And he sayd vnto them, This is my blood of the newe Testament, which is shed for many. Verily I say vnto you, I will drinke no more of

the fruite of the vine, vntill that day that I shall drinke it new in the kingdome of God. And when they had sayd grace, they went out to the mount Oliuet. And Jesus sayth vnto them, All yee shall be offended because of me this night: for it is written, I will smite the shepheard, and the sheepe shall be scattered: but after that I am risen againe, I will goe into Galilee before you. Peter said vnto them, And though all men bee offended, yet will not I. And Jesus saith vnto him, Verily I say vnto thee, that this day, euen in this night, before the Cocke crow twise, thou shalt denie me three times. But hee spake more vehemently, No, if I should die with thee, I will not denie thee. Likewise also sayd they all. And they came into a place which was called Gethsemane, and hee sayde to his disciples, Sit yee here, while I goe aside and pray. And hee taketh with him Peter, and James, and John, and began to waxe abashed, and to bee in anagonie, and said vnto them, My soule is heauie, euen vnto the death: tary yee heere and watch. And hee went foorth a little, and fell downe flat on the ground, and prayed, that if it were possible, the houre might passe from him. And hee sayd, Abba, Father, all things are possible vnto thee, take away this cup from me: Neuertheless, not as I will, but that thou wilt, be done. And he came and found them sleeping, and saith to Peter, Simon, sleepest thou? Couldest not thou watch one houre? Watch yee, and pray, lest ye enter into temptation: the spirit truely is ready, but the flesh is weake. And againe he went aside, and prayed, and spake the same words. And hee returned, and found them asleepe againe, for their eyes were heauie, neither wist they what to answere him. And hee came the third time, and said vnto them, Sleepe henceforth, and take your ease, it is enough.

The houre is come, Behold, the Sonne of man is betrayed into the hands of sinners. Rise vp, let vs goe: loe, he that betrayeth me is at hand. And immediatly while he yet spake, commeth Judas (which was one of the twelue) and with him a great number of people, with swords & staues, from the high Priests, and Scribes, and Elders. And he that betrayed him, had giuen them a generall token, saying, Whomsoeuer I doe kisse, the same is he, take and leade him away warily. And assoone as he was come, he goeth straightway to him, and sayeth vnto him, Master, Master, and kissed him. And they layd their hands on him, and tooke him. And one of them that stood by, drew out a sword, and smote a seruant of the hie Priestes, and cut off his eare. And Jesus answered and sayd vnto them, Ye be come out as vnto a thiefe, with swords and staues, for to take me: I was dayly with you in the Temple teaching, and yee tooke mee not: But these things come to passe, that the Scriptures should be fulfilled. And they all forsooke him, and ran away. And there followed him a certaine yong man clothed in linnen vpon the bare, and the young men caught him, and hee left his linnen garment, and fled from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priests, and the Elders, and the Scribes. And Peter followed him a great way off, (euen till hee was come into the Palace of the high Priest) and he sate with the seruaunts, and warmed himselfe at the fire. And the high Priestes and all the Councell sought for witnesse against Jesus to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, and brought false witnesse against him, saying, Wee heard him

say, I will destroy this Temple that is made with hands, and within three dayes I will build another made without handes: But yet their witnesses agreed not together. And the high Priest stood vp among them, and asked Jesus, saying, Answerest thou nothing? How is it that these beare witnesse against thee? But he held his peace, and answered nothing. Againe the high Priest asked him, and said vnto him, Art thou Christ the Sonne of the Blessed? And Jesus said, I am: and ye shall see the Sonne of man sitting on the right hand of power, and comming in the clouds of heauen. Then the high Priest rent his clothes, and said, What need we any further witnesses? Ye haue heard blasphemy, what thinke ye? And they all condemned him to be worthy of death. And some began to spit at him, and to couer his face, and to beate him with fistes, and to say vnto him, Areade. And the seruants bufeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when she saw Peter warming himselfe, she looked on him, and said, Wast not thou also with Jesus of Nazareth? And he denyed, saying, I know him not, neither wot I what thou sayest. And he went out into the porch, and the cocke crew. And a damsell (when she saw him) began againe to say vnto them that stood by, This is one of them. And he denied it againe. And anon after, they that stood by, said againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speach agreeth thereto. But he began to curse and to sweare, saying, I know not this man of whom ye speake. And againe the cock crew. And Peter remembred the word that Jesus had said vnto him, Before the cocke crow twise, thou shalt deny me thrise times: and he began to weepe.

¶ Tuesday before Easter.

The Epistle.

THe Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my back vnto the smiters, and my cheekes to the nippers. I turne not my face frō shame and spitting, and the Lord God shall helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone: for I am sure that I shall not come to confusion. He is at hand that iustifieth mee: who will then goe to law with me? let vs stand one against another. If there be any that will reason with me, let him come here foorth to me. Behold, the Lord God standeth by mee: what is hee then that can condemne me? Loe, they shall be like as an old cloth, the moth shall eat them vp. Therefore who so feareth the Lord among you, let him heare the voyce of his seruant. Who so walketh in darknesse & no light shineth vpon him, let him put his trust in the Name of the Lord, & hold him vp by his God. But take heed: ye all kindle a fire of the wrath of God, & stirre vp the coles. Walke on in the glistering of your owne fire, & in the coles that ye haue kindled. This commeth vnto you from my hand, namely, that ye shall sleepe in sorow. Esay 50.5

The Gospel.

AND anon, in ỹ dawning, the hie Priests held a councel with the Elders, and the Scribes, and the whole congregation, and bound Iesus, & led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And hee answered, and said vnto him, Thou sayest it. And the high Priestes accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold how many things they lay to thy Mar. 15. 1

charge. Jesus answered yet nothing, so that Pilate marualled. At that feast Pilate deliuered vnto them a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: hee had committed murder. And the people called vnto him, and began to desire him that he would doe according as hee had euer done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the king of the Jewes? for he knew that the hie Priests had deliuered him of enuie. But the hie Priests mooued the people, that he should rather deliuer Barabbas vnto them. Pilate answered againe, and sayd vnto them, What will yee then that I doe vnto him, whom ye call the king of the Jewes? And they cryed againe, Crucifie him. Pilate said vnto them, What euill hath he done? And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged him) for to bee crucified. And the souldiers led him away into the Common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Haile, king of the Jewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his own clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his Crosse. And they brought him to a place named Golgotha, (which if a man interpret, is, The place of dead mens skulles.) And they gaue him to

drinke,

drinke, wine mingled with myrrhe, but he receiued it not. And when they had crucified him, they parted his garments, casting lots vpon them, what enery man should take. And it was about the third houre, and they crucified him, and the title of his cause was written, The King of the Iewes. And they crucified with him two theeues, the one on his right hand, and the other on his left: And the Scripture was fulfilled, which sayth, He was counted among the wicked. And they that went by, rayled on him, wagging their heads, and saying, A wretch, thou that destroyest the Temple, and buildest it againe in three dayes, saue thy selfe, and come downe from the crosse. Likewise also mocked him the high Priestes among themselues, with the Scribes, and sayd, He saued other men, himselfe he cannot saue. Let Christ the King of Israel descend now from the Crosse, that we may see, and beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darkenesse arose ouer all the earth, vntill the ninth houre. And at the ninth houre Iesus cried with a loud voyce, saying, Eloi, Eloi, lamasabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, sayd, Behold, he calleth for Elias. And one ran, and filled a spunge full of vineger, and put it on a reed, and giue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Iesus cried with a loud voyce, and gaue vp the ghost. And the vayle of the Temple rent in two pieces from the toppe to the bottome. And when the Centurion, which stood before him, saw that he so cried and gaue vp the ghost, he sayd, Truely this man was the Sonne of God. There were also women a good way off, beholding

him: among whom was Mary Magdalene, and Mary the mother of James the little, and of Joses, and Mary Salome (which also when he was in Galilee, had followed him, and ministred vnto him) and many other women, which came vp with him to Hierusalem. And now when the euen was come, (because it was the day of preparing that goeth before the Sabboth) Joseph of the citie of Arimathea, a noble counsellour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Jesus. And Pilate marueiled that he was already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead. And when he knew the trueth of the Centurion, he gaue the body to Joseph. And he bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layd him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Joses, beheld where he was layd.

¶ Wednesday before Easter.

The Epistle.

Heb. 9. 16 WHereas is a Testament, there must also of necessity bee the death of him that maketh the Testament. For the Testament taketh authority when men are dead. For it is yet of no value, as long as he that maketh the Testament is aliue. For which cause also neither the first Testament was ordeined without blood. For when Moses had declared all the commaundements to all the people according to the Law, he tooke the blood of calues and of goats, with water and purple wooll, and hyssope, and sprinkled both the booke and all the people, saying, This is

the blood of the Testament, which God hath appointed vnto you. Moreouer he sprinkled the Tabernacle with blood also, and all the ministring vessels. And almost all things are by the Law purged with blood, and without shedding of blood is no remission. It is need then that the similitudes of heauenly things bee purified with such things, but that the heauenly things themselues be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offer himselfe often, as the hie Priest entreth into the holy place euery yeere with strange blood (for then hee must haue often suffered since the world began) but now in the end of the world hath hee appeared once to put sinne to flight, by the offering vp of himselfe. And as it is appointed vnto all men that they shall once die, and then cõmeth the iudgement: euen so Christ was once offered, to take away the sinnes of many, and vnto them that looke for him, shall he appeare againe without sinne vnto saluation.

The Gospel.

THe feast of Sweet bread drew nigh, Luk. 22. 1
which is called Easter, and the high Priests and Scribes sought how they might kill him, for they feared the people. Then entred Sathan into Judas whose surname was Iscariot, which was of the number of the twelue, and he went his way, and commuued with the high Priests and officers, how hee might betray him vnto them. And they were glad, and promised to giue him money. And he consented, and sought opportunity to betray him vnto them, when the people were away. Then came the

day

day of Sweet bread, when of necessitie the Passeouer must be offered. And hee sent Peter and John, saying, Goe, and prepare vs the Passeouer, that wee may eate. They said vnto him, Where wilt thou that we prepare? And hee said vnto them, Beholde, when ye enter into the citie, there shall a man meete you, bearing a pitcher of water, him follow into the same house that he entreth in, and yee shall say vnto the goodman of the house, The Master sayeth vnto thee, Where is the guest-chamber, where I may eat the Passeouer with my Disciples? And hee shall shew you a great Parlour paued, there make readie. And they went, and found as he had sayd vnto them, and they made readie the Passeouer. And when the houre was come, he sate downe, and the twelue Apostles with him. And hee sayd vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, Henceforth will I not eate of it any more, vntill it be fulfilled in the kingdome of God. And he tooke the cup, and gaue thanks, and said, Take this, and diuide it among you: for I say vnto you, I will not drinke of the fruit of the Vine, vntill the kingdome of God come. And hee tooke bread, and when he had giuen thanks, hee brake it, and gaue it vnto them, saying, This is my body, which is giuen for you: this doe in the remembrance of me. Likewise also when he had supped, he tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you. Yet behold, the hand of him that betrayeth me, is with mee on the table. And truely the sonne of man goeth as it is appointed: but woe vnto that man by whom hee is betrayed. And they began to enquire among themselues, which of them it was that should doe it. And there was a strife among thē, which of them should

seeme

seeme to be the greatest. And he sayd vnto them, The Kings of nations reigne ouer them, and they that haue authority ouer them, are called Gracious: but ye shall not so be. But he that is greatest among you, shall be as the younger: and he that is chiefe, shall be as he that doeth minister. For whether is greater, he that sitteth at meat, or he that serueth? Is not he that sitteth at meat? But I am among you as hee that ministreth. Ye are they which haue bidden with me in my temptations. And I appoynt vnto you a kingdome, as my Father hath appoynted to me, that ye may eate and drinke at my table in my kingdome, and sit on seates, iudging the twelue tribes of Israel. And the Lord sayd, Simon, Simon, behold, Satan had desired to sift you, as it were wheat: but I haue prayed for thee, that thy fayth fayle not: and when thou art conuerted, strengthen thy brethren. And he sayd vnto him, Lord, I am ready to go with thee into prison and to death. And he sayd, I tell thee Peter, the Cocke shall not crow this day, till thou haue denyed thrise that thou knowest me. And he sayd vnto them, When I sent you without wallet, and scrip, and shooes, lacked you any thing? And they sayd, No. Then sayd he vnto them, But now he that hath a wallet, let him take it vp, and likewise his scrip, and he that hath no sword, let him sell his coat and buy one. For I say vnto you, that yet the same which is written, must be perfomed in me, Euen among the wicked was he reputed: for those things which are written of me, haue an end. And they sayd, Lord, behold, here are two swords. And hee sayd vnto them, It is ynough. And he came out, and went (as hee was wont) to mount Oliuet. And the disciples followed him: and when he came to the place, hee sayd vnto them, Pray, lest yee fall into temptation.

And

And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoue this cup from me: neuertheless, not my will, but thine be fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And hee was in an agony, and prayed the longer, and his sweat was like drops of blood, trickling downe to the ground. And when he arose from prayer, and was come to his disciples, he found them sleeping for heauinesse, and hee sayd vnto them, Why sleepe ye? Rise and pray, lest ye fall into temptation. While hee yet spake, behold, there came a company, and hee that was called Judas, one of the twelue, went before them, and preassed nigh vnto Jesus, to kisse him. But Jesus sayd vnto him, Judas, betrayest thou the Sonne of man with a kisse? When they which were about him, saw what would follow, they sayd vnto him, Lord, shall we smite with the sword? and one of them smote a seruant of the high Priestes, and strooke off his right eare. Jesus answered, and sayd, Suffer ye thus farre forth. And when he touched his eare, he healed him. Then Jesus sayd vnto the high Priestes and rulers of the Temple, and the Elders which were come to him, Ye be come out as vnto a thiefe with swords and staues. When I was dayly with you in the Temple, ye stretched forth no hands against me: but this is euen your very houre, and the power of darknes. Then tooke they him, and led him, and brought him to the high Priests house. But Peter followed afarre off. And when they had kindled a fire in the mids of the palace, and were set downe together, Peter also sate downe among them. But when one of the wenches beheld him as hee sate by the fire, and looked vpon him, she sayd, This same fellow was also with him. And he denied him, saying,

saying, Woman, I know him not. And after a little while, another saw him, and sayd, Thou art also of them. And Peter sayd, Man, I am not. And about the space of an houre after, another affirmed, saying, Verily this fellow was with him also, for he is of Galilee. And Peter sayd, Man, I wot not what thou sayest. And immediatly while he yet spake, the Cocke crew. And the Lord turned backe, and looked vpon Peter, and Peter remembred the word of the Lord, how he had said vnto him, Before the cock crow, thou shalt deny me thrise: and Peter went out and wept bitterly. And the men that tooke Jesus, mocked him, and smote him: and when they had blindfolded him, they strooke him on the face, and asked him, saying, Areade, who is he that smote thee? And many other things despightfully sayd they against him. And assoone as it was day, the Elders of the people, and the high Priests and Scribes came together, and led him into their Councel, saying, Art thou very Christ? Tell vs. And he sayd vnto them, If I tell you, ye will not beleeue me: & if I aske you, you wil not answere, nor let me goe. Hereafter shall the Sonne of man sit on the right hand of the power of God. Then sayd they all, Art thou then the Sonne of God? He sayd, Ye say that I am. And they sayd, What need we of any further witnesse? For we our selues haue heard of his owne mouth.

¶ Thursday before Easter.

The Epistle.

THis I warne you of, and commend not, that ye come not together after a better maner, but after a worse. For first of all, when yee come together in the Congregation, I heare that there is 1. Cor. 11. 17.

dissention

dissension among you, and I partly beleeue it. For there must be sects among you, that they which are perfect among you may be knowen. When yee come together therefore into one place, the Lords Supper cannot bee eaten, for euery man beginneth afore to eate his own supper, and one is hungry, and another is drunken. Haue ye not houses to eate and drinke in? Despise ye the congregation of God, and shame them that haue not? What shall I say vnto you? Shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which hee was betrayed, tooke bread, and when he had giuen thankes, hee brake it, and said, Take yee and eate, this is my bodie, which is broken for you: This doe yee in the remembrance of me. After the same maner also he tooke the cup when supper was done, saying, This cup is the New Testament in my blood: This doe as oft as yee drinke it in remembrance of me. For as often as yee shall eate this bread, and drinke of this cup, yee shall shew the Lords death till hee come. Wherefore whosoeuer shall eate of this bread, and drinke of this cup of the Lord vnworthily, shall be guiltie of the bodie and blood of the Lord. But let a man examine himselfe, and so let him eate of the bread, and drinke of the cup. For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he maketh no difference of the Lords body. For this cause many are weake and sicke among you, and many sleepe. For if wee had iudged our selues, wee should not haue bene iudged. But when wee are iudged of the Lord, we are chastened, that we should not be damned with the world. Wherefore, my brethren, when yee come together to eate, tary one for another. If any man hunger, let him eate at home, that yee

come

come not together vnto condemnation. Other things will I set in order when I come.

The Gospell.

THE whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying, Wee found this fellow peruerting the people, and forbidding to pay tribute to Cesar, saying, that hee is Christ a King. And Pilate apposed him, saying, Art thou the King of the Jewes? Hee answered him and sayd, Thou sayest it. Then sayd Pilate to the high Priests, and to the people, I finde no fault in this man. And they were the more fierce, saying, He moueth the people, teaching throwout all Jury, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as hee knew that he belonged vnto Herods iurisdiction, he sent him to Herod, which was also at Hierusalem at that time. And when Herod saw Jesus, hee was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to haue seene some miracles done by him. Then hee questioned with him many wordes: but hee answered him nothing. The high Priests and Scribes stood foorth, and accused him straightly. And Herod with his men of warre despised him. And when he had mocked him, he arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate called together the high Priests, and the rulers, and the people, and layd vnto them, Yee haue brought this man vnto mee, as one that peruerteth the people, and behold, I examine him before you, and finde Luk. 23. 1

no

no fault in this man of those things whereof yee accuse him, no nor yet Herod. For I sent you vnto him: and loe, nothing worthie of death is done vnto him: I will therefore chasten him, and let him loose. For of necessitie he must haue let one loose to them at that feast. And all the people cryed at once, saying, Away with him, and deliuer vs Barrabas (which for a certaine insurrection made in the Citie, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cryed, saying, Crucifie him, crucifie him. He said vnto them the third time, What euill hath he done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cryed with loud voyces, requiring that he might be crucified. And the voyces of them and of the high Priests preuailed. And Pilate gaue sentence that it should be as they required: and he let loose vnto them him that for insurrection and murder was cast into prison, whom they had desired. And he deliuered to them Iesus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him layed they the crosse, that he might beare it after Iesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Iesus turned backe vnto them, and said, Ye daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children: For behold, the dayes will come, in the which they shall say, Happie are the barren, and the wombes that neuer bare, and the paps which neuer gaue sucke. Then shall they begin to say to the mountaines, Fall on vs: and to the hilles, Couer vs. For if they do this in a greene tree, what shal be done in the drie? And there were two euill doers led with him

to bee slaine. And after that they were come to the place, which is called Caluarie, there they crucified him, and the euil doers, one on the right hand, and the other on the left. Then said Jesus, Father, forgiue them, for they wot not what they doe. And they parted his raiment, and cast lots: and the people stood and beheld. And the rulers mocked him with them, saying, He saued other men, let him saue himselfe, if he be very Christ the chosen of God. The souldiers also mocked him, and came and offered him vineger and said, If thou be the King of the Jewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, & Hebrew, This is the King of the Iewes. And one of the euill doers which were hanged, railed on him, saying, If thou be Christ, saue thy selfe and vs. But the other answered, & rebuked him, saying, Fearest not thou God, seeing thou art in the same damnation? We are righteously punished, for we receiue according to our deeds: but this man hath done nothing amisse. And he said vnto Jesus, Lord, remember mee when thou commest into thy kingdome. And Jesus said vnto him, Verily I say vnto thee, To day shalt thou be with me in Paradise. And it was about the sixt houre: and there was a darkenesse ouer all the earth, vntill the ninth houre, and the Sun was darkened, & the vaile of the Temple did rent, euen thorow the mids. And when Jesus had cryed with a lowd voyce, he sayd, Father, into thy hands I commend my spirit. And when he had thus said, he gaue vp the Ghost. When the Centurion saw what had happened, he glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and sawe the things which had happened, smote their breasts, and retured. And all his acquaintance, and

the women that followed him from Galile, stood afarre off, beholding these things. And beholde, there was a man named Joseph, a counseller, and he was a good man, and a iust: the same had not consented to the counsell and deed of them, which was of Arimathea, a City of the Jewes, which same also waited for the kingdome of God: he went vnto Pilate, and begged the body of Jesus, and tooke it downe, and wrapped it in a linnen cloth, and layd it in a Sepulchre that was hewen in stone wherein neuer man before had bene layed. And that day was the preparing of the Sabboth, and the Sabboth drew on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and how his body was layd. And they returned, and prepared sweet odours, and oyntments: but rested on the Sabboth day, according to the Commandement.

¶ On Good Friday.

The Collects.

ALmightie God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, & giuen vp into the hands of wicked men, and to suffer death vpon the Crosse, who liueth and reigneth with thee and the holy Ghost, now and for euer. Amen.

ALmighty and euerlasting God, by whose Spirit the whole body of the Church is gouerned and sanctified: receiue our supplications and prayers, which we offer before thee for al estates of men in thy holy Congregation, that euery member of the same in his vocation and ministery, may truely and godly serue thee, through our Lord Jesus Christ.

MErciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the

death

death of a sinner, but rather that he should be conuerted, & liue, haue mercy vpon all Iewes, Turks, Infidels, and heretikes, and take from them al ignorance, hardnesse of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one fold vnder one Shepheard Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

THe Law (which hath but a shadow of good things to come, and not the very fashion of things themselues) can neuer with those sacrifices, which they offer yeere by yere continually, make the cõmers thereunto perfect. For would not then those sacrifices haue ceassed to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes? Neuertheless in those sacrifices is there mention made of sinnes euery yeere. For the blood of oxen and goates cannot take away sinnes. Wherefore when he commeth into the world, he sayth, Sacrifice and offering thou wouldest not haue, but a body hast thou ordeined me. Burnt offerings also for sinne hast thou not allowed. Then sayd I, Loe, I am here. In the beginning of the booke it is written of me, that I should doe thy will, O God. Aboue, when he sayth, Sacrifice and offering, and burnt sacrifices, and sinne offerings thou wouldest not haue, neither hast thou allowed them (which yet are offered by the Law:) then sayd he, Loe, I am here to doe thy will, O God: he taketh away the first, to establish the latter. By the which will wee are made holy, euen by the offering of the body of Iesus Christ once for all. And euery Priest is ready dayly ministring, and offring oftentimes one maner of oblation, Heb. 10. 1.

which can neuer take away sinnes. But this man, after he had offred one sacrifice for sinnes, is set down for euer on the right hand of God, and from henceforth tarrieth till his foes be made his footstoole. For with one offering hath he made perfect for euer them that are sanctified. The holy Ghost himselfe also beareth vs record, euen when he told before, This is the Testament that I will make vnto them: After those dayes (sayth the Lord) I will put my Lawes in their hearts, and in their mindes will I write them, and their sinnes and iniquities wil I remember no more. And where remission of these things is, there is no more offering for sinnes. Seeing therefore, brethen, that by the meanes of the blood of Iesu, we haue liberty to enter into the holy place by the new and liuing way, which he hath prepared for vs through the vaile, that is to say, by his flesh: And seeing also that we haue an high Priest, which is ruler ouer the house of God, let vs draw nigh with a true heart in a sure faith, sprinkled in our hearts from an euil conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without wauering, (for he is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good workes, not forsaking the fellowship that we haue among our selues, as the maner of some is: but let vs exhort one auother, and that so much the more, because ye see that the day draweth nigh.

The Gospel.

Ioh. 18.1

When Iesus had spoken these words, he went forth with his disciples ouer the brooke Cedron, where was a garden, into the which he then entred with his disciples. Iudas also which betrayed him

singing with grace in your hearts to the Lord. And whatsoeuer ye do in word or deed, do all in the Name of the Lord Iesu, giuing thankes to God the Father, by him.

The Gospel.

THe kingdome of heauen is like vnto a man which sowed good seed in his field: but while men slept, his enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung vp, and had brought forth fruit, then appeared the tares also. So the seruants of the housholder came, and sayd vnto him, Sir, diddest not thou sow good seed in thy field? from whence then hath it tares? He said vnto them, The enuious man hath done this. The seruants sayd vnto him, Wilt thou then that we goe and weede them vp? But he sayd, Nay, lest while ye gather vp the tares, ye plucke vp also the wheat with them: let both grow together vntill the haruest, and in the time of haruest, I will say to the reapers, Gather ye first the tares, and binde them together in sheaues to be burnt, but gather the wheat into my barne. Matt. 13. 24.

¶ The sixt Sunday (if there be so many) shall haue the same Collect, Epistle and Gospel, that was vpon the fift Sunday.

¶ The Sunday called Septuagesima.

The Collect.

O Lord, we beseech thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may be mercifully deliuered by thy goodnesse, for the glory of thy Name, through Iesus Christ our Sauiour, who liueth and reigneth world without end, Amen.

The Sunday called Septuagesima.

The Epistle.

1. Cor. 9. 24. PErceiue ye not, how that they which runne in a course, runne all, but one receiueth the reward? So runne, that ye may obtaine. Euery man that proueth masteries, abstaineth from all things: and they doe it to obtaine a crowne that shall perish, but wee to obtaine an euerlasting Crowne. I therefore so runne, not as at an vncertaine thing: so fight I, not as one that beateth the aire: but I tame my body, and bring it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be a cast away.

The Gospel.

Matt. 20. 1. THe kingdome of heauen is like vnto a man that is an housholder, which went out early in the morning to hire labourers into his Vineyard. And when the agreement was made with the labourers for a peny a day, hee sent them into his Vineyard. And he went out about the thirde houre, and saw other standing idle in the market place, and sayd vnto them, Goe ye also into the Vineyard, and whatsoeuer is right, I will giue you, and they went their way. Againe he went out about the sixth and ninth houre, & did likewise. And about the eleuenth houre he went out, and found other standing idle, and sayd vnto them, Why stand ye here all the day idle? They sayd vnto him, Because no man hath hired vs. Hee sayth vnto them, Goe ye also into the Vineyard, and whatsoeuer is right, that shall ye receiue. So when Euen was come, the Lord of the Vineyard sayd vnto his steward, Call the labourers, & giue them their hire, beginning at the last vnto the first. And when they did come that came about the eleuenth houre, they

receiued

receiued euery man a peny. But when the firſt came alſo, they ſuppoſed that they ſhould haue receiued moze, and they likewiſe receiued euery man a peny. And when they had receiued it, they murmured againſt the goodman of the houſe, ſaying, Theſe laſt haue wzought but one houre, and thou haſt made them equall with vs, which haue bozne the burden and heate of the day. But hee anſwered vnto one of them, and ſayd, Friend, I doe thee no wzong: Didſt thou not agree with me foz a peny? Take that thine is, and goe thy way: I will giue vnto this laſt, euen as vnto thee. Is it not lawfull foz me to doe as mee luſteth with mine owne goods? Is thine eye euill, becauſe I am good? So the laſt ſhalbe firſt, and the firſt ſhalbe laſt. Foz many are called, but few be choſen.

¶ The Sunday called Sexageſima.

The Collect.

LOzd God which ſeeſt that wee put not our truſt in any thing that we doe, mercifully graunt, that by thy power we may be defended againſt all aduerſitie, thzough Jeſus Chziſt our Lozd.

The Epiſtle.

YEe ſuffer fooles gladly, ſeeing your ſelues are wiſe. Foz yee ſuffer if a man bzing you into bondage, if a man deuoure, if a man take, if a man exalt himſelfe, if a man ſmite you on the face. I ſpeake as concerning rebuke, as though wee had bene weake in this behalfe. Howbeit, whereinſoeuer any man dare be bold (I ſpeake fooliſhly) I dare bee bold alſo. They are Hebzewes, euen ſo am I. They are Iſraelites, euen ſo am I. They are the ſeed of Abzaham, euen ſo am I. They are the Miniſters of Chziſt (I ſpeake as a foole) I am moze. In labours 2 Cor. 11 19.

more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I fourty stripes saue one. Thrise was I beaten with rods. I was once stoned. I suffered thrise shipwracke. Night and day haue I bene in the deepe sea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne Nation, in ieopardies among the heathen, in perils in the City, in perils in wildernes, in perils in the Sea, in perils among false brethren, in labour & trauaile, in watchings often, in hunger and thirst, in fastings often, in cold and nakednes: Beside the things which outwardly happen vnto me, I am cumbred dayly, and doe care for all Congregations. Who is weake, and I am not weake? Who is offended, and I burne not? If I must needs boast, I wil boast of the things that concerne mine infirmities. The God and Father of our Lord Iesus Christ which is blessed for euermore, knoweth that I lie not.

The Gospel.

Luke 8. 4.

WHen much people were gathered together, and were come to him out of all cities, he spake by a similitude. The sower went out to sow his seed, and as he sowed, some fell by the way side, and it was troden downe, and the foules of the aire deuoured it vp. And some fell on stones, and assoone as it was sprung vp, it withered away, because it lacked moystnesse. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruit an hundred fold. And as he said these things, he cried, Hee that hath eares to heare, let him heare. And his disciples asked him, saying, What maner of similitude is this? And he sayd, Vnto you it is giuen to know

know the ſecrets of the kingdom of God, but to other by parables, that when they ſee, they ſhould not ſee, and when they heare, they ſhould not vnderſtand. The parable is this. The ſeed is the word of God. Thoſe that are beſide the way, are they that heare: then commeth the deuill, and taketh the word out of their hearts, leaſt they ſhould beleeue, and be ſaued. They on the ſtones, are they which when they heare, receiue the word with ioy, and theſe haue no rootes, which for a while beleeue, & in time of temptation go away. And that which fell among thornes, are they which when they haue heard, go forth, and are choked with cares and riches, and voluptuous liuing, and bring forth no fruit. That which fell on the good ground, are they, which with a pure & good heart heare the word, and keepe it, and bring forth fruit through patience.

¶ The Sunday called Quinquageſima.

The Collect.

O Lord which doeſt teach vs that all our doings without charitie are nothing worth: ſende thy holy Ghoſt, and powre into our hearts that moſt excellent gift of charity, the very bond of peace and all vertues, without the which whoſoeuer liueth, is counted dead before thee. Grant this for thy onely Sonne Jeſus Chriſts ſake.

The Epiſtle.

THough I ſpeake with tongues of men and of Angels, and haue no loue, I am euen as ſounding braſſe, or as a tinckling Cymball. And though I could prophecie, and vnderſtand all ſecrets, and all knowledge: yea, if I haue all faith, ſo that I could mooue mountaines out of their places, and yet haue no loue, I am nothing. And though I beſtow all my goods 1. Cor. 13. 1.

goods to feed the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue ſuffereth long, and is courteous, loue enuieth not, loue doeth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquity, but reioyceth in the trueth, ſuffereth all things, beleeueth all things, hopeth all things, endureth all things. Though that prophecying faile, either tongues ceaſe, or knowledge vaniſh away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect. But when that which is perfect is come, then that which is vnperfect ſhall bee done away. When I was a childe, I ſpake as a child, I vnderſtood as a childe, I imagined as a childe: but aſſoone as I was a man, I put away childiſhneſſe. Now we ſee in a glaſſe, euen in a darke ſpeaking: but then ſhall we ſee face to face. Now I know vnperfectly: but then ſhall I know euen as I am knowen. Now abideth Faith, Hope, and Loue, euen theſe three: but the chiefe of theſe is Loue.

The Goſpel.

Luke 18, 31.

IEſus tooke vnto him the twelue, and ſayd vnto them, Beholde, wee goe vp to Hieruſalem, and all ſhalbe fulfilled that are written by ỹ Prophets of the Sonne of man. For he ſhall be deliuered vnto the Gentiles, and ſhall bee mocked, and deſpitefully intreated, and ſpitted on. And when they haue ſcourged him, they will put him to death, and the third day he ſhall riſe againe. And they vnderſtood none of theſe things. And this ſaying was hid from them, ſo that they perceiued not the things which were ſpoken. And it came to paſſe, that as hee was come nigh to Iericho, a certaine blinde man ſate by the hie way ſide,

side, begging. And when he heard the people passe by, he asked what it meant. And they said vnto him, that Jesus of Nazareth passed by. And he cryed, saying, Jesu thou Sonne of Dauid, haue mercy on me. And they which went before, rebuked him, that he should hold his peace: But he cried so much the more, Thou sonne of Dauid, haue mercy on me. And Jesus stood still, and commaunded him to be brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And he sayd, Lord, that I might receiue my sight. And Jesus sayd vnto him, Receiue thy sight, thy faith hath saued thee. And immediatly he receiued his sight, and followed him, praysing God. And all the people when they saw it, gaue praise vnto God.

¶ The first day of Lent.

The Collect.

ALmighty and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create and make in vs new and contrite hearts, that we worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee, the God of all mercy, perfect remission and forgiuenes, through Jesus Christ.

The Epistle.

TVrne you vnto me with al your hearts, with fasting, weeping, and mourning: rent your hearts and not your clothes. Turne you vnto the Lord your God, for he is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shall turne and forgiue: and after his chastening, he shall let your increase remaine for meat and drinke offerings vnto the Lord your God. Blow out with the trumpet in Ioel 2.12.

Sion,

Sion, proclaime a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings together. Let the bridegrome goe foorth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the porch and the Altar, weeping, and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to such cõfusion, lest the heathen be Lords thereof. Wherefore should they say among the Heathen, Where is now their God?

The Gospel.

Matt. 6. 16. When ye fast, be not sad, as the hypocrits are: for they disfigure their faces, that it may appeare vnto men how that they fast. Verily I say vnto you, they haue their reward. But thou, when thou fastest, anoynt thine head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father, which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doeth corrupt, and where theeues breake through & steale, but lay vp for you treasures in heauen, where neither rust nor moth doeth corrupt, and where theeues do not breake through nor steale. For where your treasure is, there wil your hearts be also.

¶ The first Sunday in Lent.

The Collect.

O Lord, which for our sake didst fast fourty dayes and fourty nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, we may euer obey thy godly motions, in righteousnesse, and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The

tiſie therfore your earthly members, fornication, vncleanneſſe, vnnaturall luſt, euil concupiſcence, and couetouſnes, which is worſhipping of idoles, for which things ſake the wrath of God vſeth to come on the children of vnbeliefe, among whom ye walked ſometime, when ye liued in them.

The Goſpel.

THe firſt day of the Sabbaths came Mary Magdalene early (when it was yet darke) vnto the Sepulchre, and ſaw the ſtone taken away from the graue. Then ſhe ran, and came to Simon Peter, and to the other diſciple, whom Jeſus loued, and ſaith vnto them, They haue taken away the Lord out of the graue, and we cannot tell where they haue layd him. Peter therefore went forth, and that other diſciple, and came vnto the ſepulchre. They ran both together, and that other diſciple did outrun Peter, and came firſt to the ſepulchre. And when he had ſtouped down, he ſaw the linnen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the ſepulchre, and ſaw the linnen clothes lie, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it ſelfe. Then went in alſo that other diſciple, which came firſt to the ſepulchre, and he ſaw, and beleeued: for as yet they knew not the Scripture, that he ſhould riſe againe from death. Then the diſciples went away againe to their owne home. Ioh. 20. 1

¶ Munday in Eaſter weeke.

The Collect.

ALmighty God, which through thy only begotten Son Jeſus Chriſt haſt ouercome death, and opened vnto vs the gate of euerlaſting life: wee humbly beſeech

beseech thee, that as by thy speciall grace preuenting vs, thou dost put in our minds good desires: so by thy continual helpe we may bring the same to good effect, through Iesus Christ our Lord, who liueth, &c.

The Epistle.

Acts 10. 34. PEter opened his mouth, and sayd, Of a trueth I perceiue that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousneesse, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things. Which preaching was published throwout all Iury (and beganne in Galilee, after the Baptisme which Iohn preached) how God anoynted Iesus of Nazareth with the holy Ghost, and with power. Which Iesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And wee are witnesses of all things which he did in the land of the Iewes, and at Ierusalem, whom they slew and hanged on tree. Him God raised vp the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eat and drinke with him after he rose from death. And he commanded vs to preach vnto the people, and to testifie, that it is he which is ordeined of God, to be the Iudge of the quicke and the dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him shall receiue remission of sinnes.

The Gospel.

Luk. 24. 13. BEhold, two of his disciples went that same day to a towne called Emmaus, which was from Ierusalem about threescore furlongs, and they talked together of all the things which

which had happened. And it chanced while they communed together and reasoned, Iesus himselfe drew neere, and went with them: But their eyes were holden that they should know him. And hee said vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered, and said vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which haue chanced there in these dayes? He said vnto them, What things? And they said vnto him, Of Iesus of Nazareth, which was a Prophet, mightie in deed and word before God and all the people, and how the high Priestes and our rulers deliuered him to be condemned to death, & haue crucified him: But we trusted that it had beene he which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine women also of our company made vs astonied, which came earely vnto the Sepulchre, and found not his body, and came, saying, that they had seene a vision of Angels, which sayd that hee was aliue. And certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had saide, but him they saw not. And hee sayd vnto them, O fooles, & slow of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things and to enter into his glory? And he began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, and hee made as though hee would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towardsnight, and the day is farre passed. And hee went in to tary

with

with them. And it came to passe, as he sate at meate with them, he tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, & they knew him: and he vanished out of their sight. And they sayd betweene themselues, Did not our hearts burne within vs, while hee talked with vs by the way, and opened to vs the Scriptures? and they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that were with them, saying, The Lord is risen in deed, and hath appeared vnto Simon. And they tolde what things were done in the way, and how they knew him in breaking of bread.

¶ Tuesday in Easter weeke.

The Collect.

ALmightie Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malace and wickednesse, that wee may alway serue thee in purenesse of liuing and trueth, through Iesus Christ our Lord.

The Epistle.

Acts 13. 26.

YE men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this word of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knew him not, nor yet the voyces of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kil him. And when they had fulfilled al that were written of him, they tooke him downe from the tree, and put him in a Sepulchre. But God raised

him

him againe from death the third day, & he was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And we declare vnto you, how that the promise which was made vnto the Fathers, God hath fulfilled vnto their children, euen vnto vs, in that hee rayled vp Iesus againe, euen as it is written in the second Psalme, Thou art my Sonne, this day haue I begotten thee. As concerning that he rayled him vp from death, now no more to returne to corruption, he sayd on this wise, The holy promises made to Dauid, will I giue faithfully vnto you. Wherefore he sayeth also in another place, Thou shalt not suffer thine Holy one to see corruption. For Dauid (after that he had in his time fulfilled the will of God) fell on sleepe, and was layd vnto his fathers, and saw corruption. But he whom God rayled againe, saw no corruption. Be it knowen vnto you therefore (ye men and brethren,) that through this man is preached vnto you forgiuenesse of sinnes, and that by him all that beleeue are iustified from all things, from which ye could not be iustified by the Law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish ye: for I doe a worke in your dayes, which ye shall not beleeue, though a man declare it vnto you.

The Gospel.

IEsus stood in the mids of his disciples, and sayd vnto them, Peace be vnto you: it is I, feare not. But they were abashed and afrayd, and supposed that they had seene a Spirit. And he sayd vnto them, Why are yee troubled, and why doe thoughts arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle mee, and see: for a spirit Luke 24. 36.

spirit hath no flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his hands and his feet. And while they yet beleeued not for ioy, and wondered, he sayd vnto them, Haue ye here any meate? and they offered him a piece of a broyled fish, and of an hony combe. And hee tooke it, and did eate before them. And he sayd vnto them, These are the wordes which I spake vnto you, while I was yet with you, that all must be fulfilled which were written of me in the Law of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the Scriptures, and sayd vnto them, Thus it is written, and thus it behooued Christ to suffer, & to rise againe from death the thirde day, and that repentance and remission of sinnes should be preached in his Name among all Nations, and must begin at Hierusalem. And ye are witnesses of these things.

¶ The first Sunday after Easter.

The Collect.

ALmighty God, &c. As at the Communion on Easter day.

The Epistle.

1. Iohn 5. 4. ALl that is borne of God, ouercommeth the world. And this is the victory that ouercommeth the world, euen our faith. Who is hee that ouercõmeth the world, but he that beleeueth that Iesus is the Sonne of God? This Iesus Christ is hee that came by water and blood: not by water onely, but by water and blood. And it is the Spirit that beareth witnesse, because the Spirit is trueth. For there are three which beare record in heauen, The Father, the Word and the holy Ghost: and these three are one. And there are

nae three which beare record in earth, The Spirit, and Water, and Blood, and these three are one. If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which he testified of his Sonne. He that beleeueth on the Sonne of God, hath the witnesse in himselfe. He that beleeueth not God, hath made him a liar, because he beleeueth not the record that God gaue of his Sonne. And this is the record, How that God hath giuen vnto vs eternall life, and this life is in his Sonne. He that hath the Sonne, hath life, and hee that hath not the Sonne of God, hath not life.

The Gospel.

THe same day at night, which was the first day of the Sabboths, when the doores were shut (where the disciples were assembled together, for feare of the Iewes) came Iesus, and stood in the middes, and sayd vnto them, Peace be vnto you. And when he had so sayd, he shewed vnto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then sayd Iesus to them againe, Peace be vnto you. As my Father sent mee, euen so send I you also. And when he had sayd these words, he breathed on them, and sayd vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes yee remit, they are remitted vnto them, and whosoeuers sinnes ye reteine, they are reteined. Iohn 20. 19.

¶ The second Sunday after Easter.

The Collect.

ALmighty God, which hast giuen thine onely Sonne to be vnto vs both a Sacrifice for sinne, and also an ensample of godly life, giue vs the grace that we may alwayes most thankefully receiue that

his inestimable benefit, and also dayly endeuour our selues to follow the blessed steps of his most holy life.

The Epistle.

1. Pet. 2. 16. THis is thankworthy, if a man for conscience toward God endure griefe, & suffer wrong vndeserued. For what praise is it, if when ye be buffeted for your faults, ye take it patiently? But and if when ye do well, ye suffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were yee called. For Christ also suffered for vs, leauing vs an example, that ye should follow his steps, which did no sinne, neither was there guile found in his mouth. Which when hee was reuiled, reuiled not againe: when he suffred, he threatned not, but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that wee being deliuered from sinne, should liue vnto righteousnesse, by whose stripes ye were healed. For yee were as sheepe going astray, but are now turned vnto the Shepheard and Bishop of your soules.

The Gospel.

John 10. 11.  Hrist said, I am the good Shepheard. A good shepherd giueth his life for the sheepe. An hired seruant, & hee which is not the shepherd, (neither the sheepe are his owne) seeth the wolfe coming, and leaueth the sheepe, and fleeeth, and the wolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because hee is an hired seruant, and careth not for the sheepe. I am the good Shepheard, and know my sheepe, and am knowen of mine. As my Father knoweth mee, euen so know I also my Father. And I giue my life for the sheepe. And other sheepe I haue, which are not of this fold:

them

them also must I bring, and they shal heare my voice, and there shalbe one fold, and one Shepheard.

¶ The third Sunday after Easter.

The Collect.

ALmighty God, which shewest to al men that be in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnesse: graunt vnto all them that bee admitted into the fellowship of Christes Religion, that they may eschew those things that be contrary to their profession, and follow all such things as bee agreeable to the same, through our Lord Jesus Christ.

The Epistle.

DEarely beloued, I beseech you as strangers and pilgrims, abstaine from fleshly lusts, which fight against the soule, and see that yee haue honest conuersation among the Gentiles, that whereas they backbite you as euill doers, they may see your good works, and praise God in the day of visitation. Submit your selues therefore euery man for the Lords sake, whether it be vnto the King, as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him for the punishment of euil doers, but for the laud of them that doe well. For so is the will of God, that with well doing yee may stop the mouthes of foolish and ignorant men, as free, and not as hauing the liberty for a cloake of maliciousnesse, but euen as the seruants of God. Honour all men: loue brotherly fellowship: feare God: honour the King. 1. Pet. 2. 11.

The Gospel.

IEsus sayd to his disciples, After a while ye shall not see me, and againe after a while ye shall see me, for I goe to the Father. Then sayd some of his disciples betweene themselues, Iohn 16. 16.

selues, What is this that he sayeth vnto vs, After a while ye shall not see me, and againe, after a while ye shall see me, and that I goe to the Father? They sayd therefore, What is this that he saith, After a while? We cannot tell what he saith. Jesus perceiued that they would aske him, and said vnto them, Ye enquire of this betweene your selues, because I said, After a while ye shall not see me, and againe, After a while ye shall see me. Verily, verily I say vnto you, Ye shall weepe and lament, but contrarywise the world shall reioyce: Ye shall sorrow, but your sorrow shalbe turned to ioy. A woman when she trauelleth, hath sorrow, because her houre is come: but assoone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world. And ye now therefore haue sorrow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

¶ The fourth Sunday after Easter.

The Collect.

ALmighty God, which doest make the minds of all faithful men to be of one wil, grant vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true ioyes are to be found, through Christ our Lord.

The Epistle.

Iames 1. 17.

EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of Lights, with whom is no variablenes, neither shadow of change. Of his owne wil begat he vs with the word of Trueth, that we should be the first fruits of his

his creatures. Wherefore, deare brethren, let euery man be swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, and receiue with meekenesse the word that is grafted in you, which is able to saue your soules.

The Gospel.

IEsus sayd vnto his disciples, Now I goe my way to him that sent me, and none of you asketh me whither I go: but because I haue sayd such things vnto you, your hearts are full of sorrow. Neuertheless, I tell you the trueth, it is expedient for you, that I go away. For if I goe not away, that Comforter wil not come vnto you: but if I depart, I will send him vnto you. And when he is come, he will rebuke the world of Sinne, and of Righteousnes, and of Iudgement. Of Sinne, because they beleeue not on me. Of Righteousnes, because I goe to my Father, and ye shal see me no more. Of Iudgement, because the prince of this world is iudged already. I haue yet many things to say vnto you, but yee cannot beare them away now. Howbeit, when hee is come (which is the Spirit of trueth) he will lead you into all Trueth. He shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake, and he will shew you things to come. He shall glorifie me: for he shall receiue of mine, and shal shew vnto you. All things that the Father hath, are mine: therefore sayd I vnto you, That he shal take of mine, and shew vnto you. Iohn 16. 5.

¶ The fift Sunday after Easter.

The Collect.

LOrd, from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspira-

tion we may thinke those things that be good, and by thy mercifull guiding may performe the same, through our Lord Jesus Christ.

The Epistle.

Iames 1. 22. SEe that ye be doers of the word, and not hearers onely, deceiuing your owne selues. For if any man heare the word, and declareth not ỹ same by his workes, he is like vnto a man beholding his bodily face in a glasse: for assoone as hee hath looked on himselfe, he goeth his way, and forgetteth immediatly what his fashion was. But who so looketh in the perfect Law of liberty, and continueth therein, (if hee be not a forgetfull hearer, but a doer of the worke) the same shall be happy in his deede. If any man among you seeme to bee deuout, & refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father is this, To visite the fatherlesse and widowes in their aduersity, and to keepe himselfe vnspotted of the world.

The Gospel.

Iohn 16. 23. VErely, verely I say vnto you, whatsoeuer ye aske the Father in my Name, hee will giue it you. Hitherto haue ye asked nothing in my Name. Aske, and ye shall receiue, that your ioy may be full. These things haue I spoken vnto you by prouerbes. The time will come, when I shall no more speake vnto you by prouerbs, but I shall shew you plainely from my Father. At that day shall yee aske in my Name, and I say not vnto you, that I will speake vnto my Father for you: for the Father himselfe loueth you, because ye haue loued me, and haue beleeued that I came out from God. I went out from the Father, and

came

caune into the woꝛld. Againe I leaue the woꝛld, and goe to the Father. His diſciples ſayd vnto him, Loe, now thou talkeſt plainely, and ſpeakeſt no pꝛouerbe. Now are wee ſure that thou knoweſt all things, and needeſt not that any man ſhould aſke thee any queſtion, theꝛefoꝛe beleeue wee that thou cameſt from God. Jeſus anſwered them, Now ye doe beleeue: behold, the houre dꝛaweth nigh, and is already come, that ye ſhalbe ſcattered euery man to his owne, and ſhal leaue me alone: and yet I am not alone, foꝛ the Father is with me. Theſe woꝛds haue I ſpoken vnto you, that in me ye might haue peace, foꝛ in the woꝛld ſhall yee haue tribulation: But be of good cheere, I haue ouercome the woꝛld.

¶ The Aſcenſion day.

The Collect.

GRant we beſeech thee Almighty God, that like as wee doe beleeue thy onely begotten Sonne our Loꝛd to haue aſcended into the heauens: ſo wee may alſo in heart and minde thither aſcend, and with him continually dwell.

The Epiſtle.

IN the foꝛmer treatiſe (deare Theophilus) wee haue ſpoken of all that Jeſus began to doe and teach, vntill the day in which he was taken vp, after that hee thꝛough the holy Ghoſt had giuen commandements vnto the Apoſtles, whom hee had choſen, to whom alſo he ſhewed himſelfe aliue after his paſſion (and that by many tokens) appearing vnto them fourty dayes, and ſpeaking of the kingdome of God, and gathered them together, and commanded them that they ſhould not depart from Hieruſalem, but to waite foꝛ the pꝛomiſe of the Father, whereof (ſayth Acts. 1. 1.

(ſaith he) ye haue heard of me. For Iohn truely baptized with water, but ye ſhalbe baptized with the holy Ghoſt, after theſe few dayes. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore againe the kingdome to Iſrael? And he ſaid vnto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his owne power. But ye ſhall receiue power after the holy Ghoſt is come vpon you: and ye ſhalbe witneſſes vnto me, not onely in Hieruſalem, but alſo in all Iury, and in Samaria, and euen vnto the worlds end. And when he had ſpoken theſe things, while they beheld, he was taken vp on high, and a cloud receiued him vp out of their ſight. And while they looked ſtedfaſtly vp toward heauen as he went, behold, two men ſtood by them in white apparell, which alſo ſayd, Ye men of Galile, why ſtand ye gazing vp into heauen? This ſame Ieſus which is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſeene him goe into heauen.

The Goſpel.

Marke 16 14.

IEſus appeared vnto the eleuen, as they ſate at meat, and caſt in their teeth their vnbeliefe and hardneſſe of heart, becauſe they beleeued not them which had ſeen that he was riſen againe from the dead. And he ſaid vnto them, Goe ye into all the world, and preach the Goſpel to al creatures: He that beleeueth and is baptized, ſhalbe ſaued: But he that beleeueth not, ſhalbe damned. And theſe tokens ſhall follow them that beleeue. In my Name they ſhall caſt out deuils, they ſhall ſpeake with new tongues, they ſhall driue away Serpents, and if they drinke any deadly thing, it ſhall not hurt them: they ſhall lay their hands on the ſicke, and they ſhall recouer. So

when

when the Lord had ſpoken vnto them, he was receiued into heauen, and is on the right hand of God. And they went foorth and preached euery where, the Lord working with them, and confirming the word with miracles following.

¶ Sunday after Aſcenſion day.

The Collect.

O God, the King of glory, which haſt exalted thine onely Sonne Ieſus Chriſt, with great triumph vnto thy kingdome in heauen: we beſeech thee leaue vs not comfortleſſe, but ſend to vs thine holy Ghoſt to comfort vs, and exalt vs to the ſame place whither our Sauiour Chriſt is gone before, who liueth and reigneth, &c.

The Epiſtle.

THe end of all things is at hand. Be ye therefore ſober, and watch vnto prayer: But aboue all things haue feruent loue among your ſelues: for loue ſhall couer the multitude of ſinnes. Be ye harberous one to another without grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters of the manifold graces of God. If any man ſpeake, let him talke as the words of God. If any man miniſter, let him doe it, as of the ability which God miniſtreth to him, that God in al things may be glorified through Ieſus Chriſt, to whom be praiſe & dominion for euer and euer. Amen. 1. Pet. 4. 7.

The Goſpel.

WHen the Comforter is come, whom I wil ſend vnto you frō the Father (euen the Spirit of trueth, which proceedeth of the Father) he ſhall teſtifie of me, & ye ſhall beare witnes alſo, becauſe ye haue Iohn 15. 26.

bene

bene with mee from the beginning. These things haue I sayd vnto you, because ye should not be offended. They shall excommunicate you, yea, the time shall come, that whosoeuer killeth you, will thinke that he doeth God seruice. And such things will they doe vnto you, because they haue not knowen the Father, neither yet mee. But these things haue I tolde you, that when the time is come, yee may remember then that I told you.

¶ Whitsunday.

The Collect.

GOd, which as vpō this day hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit: Grant vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Iesus Christ our Sauiour, who liueth and reigneth with thee, in the vnity of the same Spirit, one God, world without end. Amen.

The Epistle.

Acts 2. 1. WHen the fifty dayes were come to an end, they were all with one accord together in one place, and suddenly there came a sound from heauen, as it had bene the comming of a mighty winde, and it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had bene of fire, and it sate vpon each of them, and they were all filled with the holy Ghost, & began to speake with other tongues, euen as the same Spirit gaue them vtterance. Then were dwelling at Hierusalem Iewes, deuoute men, out of euery Nation of them that are vnder heauen. When this was noysed about, the multitude came together and were astonied, because that euery man heard them speake with his owne

owne language. They wondered all, and marueiled, saying among themselues, Behold, are not all these which speake, of Galilee? And how heare wee euery man his owne tongue wherein we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Jury, and of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphilia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, Jewes and Proselytes, Creets and Arabians, we haue heard them speake in our owne tongues the great workes of God.

The Gospel.

IEsus sayd vnto his disciples, If yee loue mee, keepe my Commaundements, and I wil pray the Father, and he shall giue you another Comforter, that hee may abide with you for euer, euen the Spirit of Trueth, whom the world cannot receiue, because the world seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shalbe in you. I will not leaue you comfortlesse, but will come to you. Yet a little while, and the world seeth me no more, but ye see me: For I liue, and ye shall liue. That day shall yee know that I am in my Father, and you in me, and I in you. He that hath my Commaundements and keepeth them, the same is hee that loueth me. And he that loueth me, shall be loued of my Father, and I will loue him, & will shew mine owne selfe vnto him. Judas saith vnto him, (not Judas Iscariot) Lord, What is done, that thou wilt shew thy selfe vnto vs, and not vnto the world? Jesus answered, and sayd vnto him, If a man loue me, he wil keepe my sayings, and my Father will loue him, and wee will come vnto him, and dwell with him. Hee that loueth me not, keepeth not my sayings. And the word which

John 14. 15.

which ye heare, is not mine, but the Fathers which ſent me. Theſe things haue I ſpoken vnto you, being yet preſent with you: but the Comforter, which is the holy Ghoſt, whom my Father will ſend in my Name, he ſhal teach you all things, & bring all things to your remembrance, whatſoeuer I haue ſayd vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Ye haue heard how I ſaid vnto you, I go and come againe vnto you. If ye loued me, ye would verily reioyce, becauſe I ſaid, I goe vnto the Father: for the Father is greater then I. And now haue I ſhewed you before it come, that when it is come to paſſe, ye might beleeue. Hereafter wil I not talke many words vnto you: for the prince of this world commeth, and hath nought in me, but that the world may know that I loue the Father. And as the Father gaue me commandement, euen ſo do I.

¶ Munday in Whitſun weeke.

The Collect.

GOd, which as vpon this day haſt taught the hearts, &c. ¶ As vpon Whitſunday.

The Epiſtle.

Acts. 10. 34. THen Peter opened his mouth, and ſaid, Of a trueth I perceiue, that there is no reſpect of perſons with God: but in all people, he that feareth him, & worketh righteouſnes, is accepted with him. Ye know the preaching that God ſent vnto the children of Iſrael preaching peace by Ieſus Chriſt, which is Lord ouer all things. Which preaching was publiſhed throwout all Iury (and beganne in Galilee, after the Baptiſme which Iohn preached) how God anoynted Ieſus of Nazareth with the holy Ghoſt,

and

and with power. Which Jeſus went about doing good, and healing all that were oppreſſed of the deuil: for God was with him. And we are witneſſes of all things, which he did in the land of the Jewes, and at Hieruſalem: whom they ſlew and hanged on a tree: him God rayſed vp the third day, and ſhewed him openly, not to all the people, but vnto vs witneſſes (choſen before of God for the ſame intent) which did eate and drinke with him after he aroſe from death. And he commanded vs to preach vnto the people, and to teſtifie that it is he which was ordeined of God to be the Iudge of quicke and dead. To him giue all the Prophets witneſſe, that through his Name, whoſoeuer beleeueth in him, ſhall receiue remiſſion of ſinnes. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the preaching. And they of the Circumciſion, which beleeued, were aſtonied, as many as came with Peter, becauſe that on the Gentiles alſo was ſhed out the gift of the holy Ghoſt. For they heard them ſpeake with tongues, & magnifie God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, which haue receiued the holy Ghoſt aſwell as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tary a few dayes.

The Goſpel.

SO God loued the world, that hee gaue his onely begotten Sonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life. For God ſent not his Sonne into the world to condemne the world, but that the world through him might bee ſaued. Hee that beleeueth on him, is not condemned. But hee that beleeueth not, is condemned already, becauſe hee hath not beleeued in the Name of the onely begot- Iohn 3. 16.

begotten Sonne of God. And this is the condemnation, that light is come into the world, and men loued darkenesse more then light, because their deedes were euil. For euery one that euill doeth, hateth the light, neither commeth to the light, lest his deeds should be reproued. But he that doeth the trueth, commeth to the light, that his deeds may be knowen, how that they are wrought in God.

¶ Tuesday in Whitsun weeke.

The Collect.

God which as, &c. ¶ As vpon Whitsunday.

The Epistle.

Acts, 8. 14. WHen the Apostles which were at Hierusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter and Iohn: which when they were come downe, prayed for them that they might receiue the holy Ghost. For as yet he was come on none of them, but they were baptized onely in the Name of Christ Iesu. Then layd they their hands on them, and they receiued the holy Ghost.

The Gospel.

Iohn 10. 1. VErily, verily I say vnto you, he that entreth not in by the doore into the sheepefold, but climeth vp some other way, the same is a thiefe and a murtherer. But hee that entreth in by the doore, is the Shepheard of the sheepe: to him the porter openeth, and the sheepe heare his voyce, & he calleth his owne sheepe by name, and leadeth them out. And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him, for they know his voyce. A stranger will they not follow, but will flee from him: for they know not the voyce of strangers. This pro-

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uerbe ſpake Jeſus vnto them, but they vnderſtood not what things they were which he ſpake vnto them. Then ſaid Jeſus vnto them againe, Uerily, verily I ſay vnto you, I am the dooze of the ſheepe. All, euen as many as came befoze me, are theeues and murderers, but the ſheepe did not heare them. I am the dooze: by me if any enter in, he ſhall be ſafe, and ſhall goe in and out, and finde paſture. A thiefe commeth not but foz to ſteale, kill, and deſtroy. I am come that they might haue life, & that they might haue it moze abundantly.

¶ Trinitie Sunday.

The Collect.

ALmighty and euerlaſting God, which haſt giuen vnto vs thy ſeruants grace, by the confeſſion of a true faith, to acknowledge the glozy of the eternall Trinitie, and in the power of the diuine Maieſtie, to wozſhip the Unitie: Wee beſeech thee, that through the ſtedfaſtneſſe of this faith, we may euermoze be defended from all aduerſitie, which liueſt and reigneſt one God, woꝛld without end. Amen.

The Epiſtle.

AFter this I looked, and behold, a dooze was open in heauen, and the firſt voyce which I heard, was as it were of a Trumpet, talking with me, which ſayd, Come vp hither, and I will ſhew thee things which muſt be fulfilled hereafter. And immediatly I was in the Spirit, and beholde, a ſeate was ſet in heauen, and one ſate on the ſeate. And hee that ſate, was to looke vpon like vnto a Jaſper ſtone, and a Sardine ſtone. And there was a rainebow about the ſeate, in ſight like vnto an Emeralde. And about the Seate were foure and twentie ſeates, and vpon the ſeates foure and twenty Elders ſitting, clothed Apoca. 4. 1.

in white rayment, and had on thieir heads crownes of gold. And out of the seat proceeded lightnings and thundrings, and voyces. And there were seuen lamps of fire burning before the seate, which are the seuen Spirits of God, and before the seat there was a sea of glasse like vnto Christall, and in the middes of the seate, and round about the seate were foure beastes full of eyes before and behind. And the first beast was like a Lion, and the second beast like a calfe, and the third beast had a face like a man, and the fourth beast was like a flying Eagle. And the foure beastes had each of them sixe wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy Lord God Almightie, which was, and is, and is to come. And when those beastes gaue glory and honour, and thankes to him that sate on the seate (which liueth for euer and euer) the foure and twentie Elders fell downe before him that sate on the throne, and worshipped him that liueth for euer, & cast their crownes before the throne, saying, Thou art worthy, O Lord our God, to receiue glorie, and honour, and power, for thou hast created all things, and for thy wils sake they are and were created.

The Gospel.

Iohn 3.2. THere was a man of the Pharises, named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, and sayd vnto him, Rabbi, wee knowe that thou art a teacher come from God. For no man could doe such miracles as thou doest, except God were with him. Iesus answered and said vnto him, Verily, verily I say vnto thee, Except a man be borne from aboue, hee cannot see the kingdome of God. Nicodemus sayd vnto him, How

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can a man be borne when he is olde? Can he enter into his mothers wombe, and be borne againe? Jesus answered, Verily, verily I say vnto thee, Except a man be borne of water and of the spirit, he cannot enter into the kingdome of God. That which is borne of the flesh, is flesh: and that which is borne of the spirit, is spirit. Marualle not thou that I sayd vnto thee, Ye must be borne from aboue. The wind bloweth where it lifteth, and thou hearest the sound thereof, but thou canst not tell whence it cõmeth, nor whither it goeth: So is euery one that is borne of the spirit. Nicodemus answered, and said vnto him, How can these things be? Jesus answered, and sayd vnto him, Art thou a Master in Israel, and knowest not these things? Verily, verily I say vnto thee, we speak that we know, and testifie that wee haue seene, and yee receiue not our witnesse. If I haue tolde you earthly things, and ye beleeue not, how shall ye beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but he that came down from heauen, euen the Sonne of man which is in heauen. And as Moses lift vp the Serpent in the wildernes, euen so must the Sonne of man be lift vp, that whosoeuer beleeueth in him, perish not, but haue life euerlasting.

¶ The first Sunday after Trinitie.

The Collect.

GOD the strength of all them that trust in thee, mercifully accept our prayers: and because the weakenesse of our mortall nature can doe no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy Commaundements wee may please thee both in will and deede, through Jesus Christ our Lord.

The first Sunday after Trinitie.

The Epistle.

1. Iohn 4. 7. DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vs ward, because that God sent his onely begotten Sonne into the world, that we might liue through him. Herein is loue, not that wee loued God, But that he loued vs, and sent his Sonne to be the agreement for our sinnes. Dearely beloued, if God so loued vs, wee ought also one to loue another. No man hath seene God at any time. If wee loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know we that we dwell in him, and he in vs, because he hath giuen vs of his Spirit: and we haue seene, and doe testifie, that the Father sent the Sonne to bee the Sauiour of the worlde. Whosoeuer confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God. And wee haue knowen and beleeued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we should trust in the day of Iudgement: for as he is, euen so are wee in this world. There is no feare in loue, but perfect loue casteth out feare: for feare hath painefulnesse. He that feareth, is not perfect in loue. We loue him, for he loued vs first. If any man say, I loue God, and yet hate his brother, he is a lyar. For how can he that loueth not his brother whom he hath seene, loue God whom he hath not seene? and this Commaundement haue we of him, that he which loueth God, should loue his brother also.

The first Sunday after Trinitie.

The Gospel.

THere was a certaine rich man, which was clothed in purple and fine white, and fared deliciously euery day. And there was a certaine begger named Lazarus, which lay at his gate ful of sores, desiring to bee refreshed with the crumbes which fell from the rich mans board, and no man gaue vnto him: the dogges came also and licked his sores. And it fortuned that the begger died, and was caried by the Angels into Abrahams bosome. The rich man also died & was buried. And being in hell in torments, hee lift vp his eyes, and saw Abraham afarre off, and Lazarus in his bosome, and he cryed, and sayd, Father Abraham, haue mercy on mee, and send Lazarus, that hee may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham sayd, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrarywise, Lazarus receiued paine: but now hee is comforted, and thou art punished. Beyond all this, betweene vs and you there is a great space set, so that they which would goe from hence to you cannot, neither may come from thence to vs. Then hee sayd, I pray thee therefore father, sende him to my fathers house (for I haue fiue brethren) for to warne them, lest they come also into this place of torment. Abraham sayd vnto him, They haue Moses and the Prophets, let them heare them. And he sayd, Nay father Abraham, but if one come vnto them from the dead, they wil repent. He sayd vnto him, If they heare not Moses and the Prophets, neither will they beleeue though one arise from death againe. Luke 16. 19.

The ij. Sunday after Trinitie.

The Collect.

LOrd, make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer fayleſt to helpe and gouerne them whom thou doeſt bring vp in thy ſtedfaſt loue. Grant this, &c.

The Epiſtle.

1. Iohn 3. 13. MAruayle not, my brethren, though the world hate you. We know that we are tranſlated from death vnto life, becauſe wee loue the brethren. Hee that loueth not his brother, abideth in death. Whoſoeuer hateth his brother, is a manſlayer. And ye know that no manſlayer hath eternall life abiding in him. Hereby perceiue we loue, becauſe he gaue his life for vs, and we ought to giue our liues for the brethren. But who ſo hath this worlds good, and ſeeth his brother haue need, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue: but in deed and in verity. Hereby we know that wee are of the verity, and can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue we truſt to Godward, and whatſoeuer we aſke, we receiue of him, becauſe wee keepe his Commandements, and doe thoſe things which are pleaſant in his ſight. And this is his Commaundement, that we beleeue on the Name of his Sonne Jeſus Chriſt, and loue one another, as he gaue commaundement. And hee that keepeth his Commandements, dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the Spirit which hee hath giuen vs.

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The iij. Sunday after Trinitie.

The Gospel.

A Certaine man ordeined a great supper, and bade many, and sent his seruant at supper time to say to them that were bidden, Come, for all things are now ready. And they all at once began to make excuse. The first sayd vnto him, I haue bought a farme, and must needes goe and see it, I pray thee haue me excused. And another sayd, I haue bought fiue yoke of oxen, and I go to proue them, I pray thee haue me excused. And another sayd, I haue married a wife, and therefore I cannot come. And the seruant returned, and brought his master word againe thereof. Then was the goodman of the house displeased, and sayd to his seruant, Goe out quickly into the streets and quarters of the City, and bring in hither the poore, and feeble, and the halt and blind. And the seruant sayd, Lord, it is done as thou hast commanded, and yet there is roume. And the Lord sayd vnto his seruant, Goe out into the high wayes and hedges and compell them to come in, that my house may bee filled. For I say vnto you, that none of these men which were bidden, shall taste of my supper. Luke 14. 16.

¶ The iij. Sunday after Trinitie.

The Collect.

LOrd, wee beseech thee mercifully to heare vs, and vnto whom thou hast giuen an hearty desire to pray, grant that by thy mighty ayde we may be defended, through Iesus Christ our Lord.

The Epistle.

SVbmit your selues euery man one to another, knit your selues together in lowlinesse of minde: For God resisteth the proud, and giueth grace to the humble. 1. Pet. 5. 5

Submit your selues therefore vnder the mighty hand of God, that he may exalt you when the time is come. Cast all your care vpon him, for hee careth for you. Be sober and watch: for your aduersary the deuil, as a roaring Lion, walketh about, seeking whom hee may deuoure: whom resist stedfast in the faith, knowing that the same afflictions are appoynted vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glory by Christ Jesus, shall his owne selfe (after that ye haue suffered a little affliction) make you perfect, settle, strengthy and stablish you. To him be glory and dominion for euer and euer. Amen.

The Gospel.

Luke 15. 1.

THen resorted vnto him all the Publicanes and sinners for to heare him. And the Pharises and Scribes murmured, saying, Hee receiueth sinners, & eateth with them. But hee put foorth this parable vnto them, saying, What man among you, hauing an hundred sheepe, (if hee lose one of them) doeth not leaue ninety and nine in the wildernesse, & goeth after that which is lost, vntill hee finde it? And when he hath found it, hee layeth it on his shoulders with ioy: and assoone as hee commeth home, he calleth together his louers and neighbors, saying vnto them, Reioyce with mee, for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shall bee in heauen ouer one sinner that repenteth, more then ouer ninety and nine iust persons, which neede no repentance. Either what woman, hauing ten groats, (if she lose one) doeth not light a candle, and sweepe the house, and seeke diligently till shee finde it? And when shee hath found it, shee calleth her louers and her neighbours together, saying, Reioyce with mee,

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for I haue found the groat which I lost. Likewise I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner that repenteth.

¶ The fourth Sunday after Trinitie.

The Collect.

GOd the protectour of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply vpon vs thy mercy, that thou being our Ruler and guide, wee may so passe through things temporall, that wee finally lose not the things eternall: Graunt this, heauenly Father, for Iesus Christs sake our Lord.

The Epistle.

I Suppose that the afflictions of this life, are not worthy of the glory which shall be shewed vpon vs. For the feruent desire of the creature abideth, looking when the sonnes of God shall appeare, because the creature is subdued to vanity against the wil thereof, but for his wil which hath subdued the same in hope. For the same creature shall be deliuered from the bondage of corruption, into the glorious liberty of the sonnes of God. For we know that euery creature groneth with vs also, and trauayleth in paine, euen vnto this time: not onely it, but we also which haue the first fruits of the Spirit, mourne in our selues also, and wait for the adoption of the children of God, euen the deliuerance of our bodyes. Rom. 8. 18.

The Gospel.

BEe ye mercifull, as your Father also is mercifull. Iudge not, and ye shall not be iudged. Condemne not, and ye shall not be condemned. Forgiue, and ye shalbe forgiuen. Giue, and it shall bee giuen vnto you, good measure, and Luke 6. 36.

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preſſed downe, and ſhaken together, and running ouer, ſhall men giue into your boſomes. For with the ſame meaſure that yee mete withall, ſhall other men mete to you againe. And hee put foorth a ſimilitude vnto them, Can the blinde leade the blinde? Doe they not both fall into the ditch? The diſciple is not aboue his maſter. Euery man ſhall be perfect, euen as his maſter is. Why ſeeſt thou a mote in thy brothers eye, but conſidereſt not the beame that is in thine owne eye. Either how canſt thou ſay to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine owne eye? Firſt, thou hypocrite, caſt out the beame out of thine owne eye, then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

¶ The v. Sunday after Trinitie.

The Collect.

GRaunt, Lord, wee beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy gouernance, that the Congregation may ioyfully ſerue thee in all godly quietneſſe, through Jeſus Chriſt our Lord.

The Epiſtle.

1. Pet. 3. 8

BE ye all of one minde, and of one heart, loue as brethren, be pitifull, bee courteous, meeke, not rendring euil for euill, or rebuke for rebuke: but contrarywiſe bleſſe, knowing that yee are thereunto called, euen that yee ſhould bee heires of the bleſſing. For hee that doeth long after life, and loueth to ſee good dayes, let him refraine his tongue from euill, and his lips that they ſpeake no guile. Let him eſchew euil and doe good, let him ſeeke peace, and enſue it. For the eyes of the Lord are ouer the righteous.

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and his eares are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euil. Moreouer, who is he that will harme you, if ye follow that which is good? Yea, happy are ye if any trouble happen vnto you for righteousnesse sake. Bee not yee afrayd for any terrour of them, neither be ye troubled: but sanctifie the Lord God in your hearts.

The Gospel.

IT came to passe, that when the people prealled vpon him to heare the word of God, hee stood by the lake of Genezareth, and saw two shippes stand by the lakes side, but the Fishermen were gone out of them, and were washing their nets. And hee entred into one of the shippes (which pertayned to Simon) and prayed him that hee would thrust out a little from the land. And hee sate downe, and taught the people out of the ship. When hee had left speaking, hee sayd vnto Simon, Launch out into the deepe, and let slip your nets to make a draught. And Simon answered, and sayd vnto him, Master, wee haue laboured all night, and haue taken nothing: Neuertheless, at thy commandement, I will loose foorth the net. And when they had so done, they inclosed a great multitude of fishes. But their net brake, and they beckened to their fellowes, which were in the other ship, that they should come and helpe them. And they came and filled both ships, that they sunke againe. When Simon Peter saw this, hee fel downe at Jesus knees, saying, Lord, goe from mee, for I am a sinfull man. For hee was astonyed, and all that were with him, at the draught of fishes which they had taken: And so was also James and John the sonnes of Zebedee, which were partners with Simon. And Jesus sayd vnto Simon, Feare not, from henceforth thou shalt catch men. Luke 5.1.

men. And they brought the ships to land, and forsooke all, and followed him.

¶ The sixt Sunday after Trinitie.

The Collect.

GOd which hast prepared to them that loue thee, such good things as passe all mans vnderstanding: powre into our hearts such loue toward thee, that wee louing thee in all things, may obtaine thy promises, which exceed all that we can desire, through Iesus Christ our Lord.

The Epistle.

Rom. 6.3. KNow yee not, that all we which are baptized in Iesus Christ, are baptized to die with him? we are buried then with him by baptisme for to die, that likewise as Christ was rayled from death by the glory of his Father, euen so we all should walke in a new life. For if we be grafted in death like vnto him, euen so shall wee be partakers of the holy resurrection: knowing this, that our olde man is crucified with him also, that the body of sinne might vtterly be destroyed, that henceforth wee should not be seruants vnto sinne. For he that is dead, is iustified from sinne. Wherefore, if we be dead with Christ, we beleeue that we shall liue also with him: Knowing that Christ being rayled from death, dieth no more, death hath no more power ouer him. For as touching that hee died, he died concerning sinne once: and as touching that he liueth, hee liueth vnto God. Likewise consider yee also, that ye are dead as touching sinne, but are aliue vnto God, through Iesus Christ our Lord.

The Gospel.

Matt. 5. 20. IEsus sayd vnto his disciples, Except your righteousnesse exceede the righteousnesse of the Scribes and Pharisees, ye cannot enter

into the kingdome of heauen. Ye haue heard that it was sayd vnto them of old time, Thou shalt not kill: whosoeuer killeth shall bee in danger of Iudgement. But I say vnto you, that whosoeuer is angry with his brother vnaduisedly, shall be in danger of iudgement. And whosoeuer sayth vnto his brother, Racha, shalbe in danger of a Councell. But whosoeuer saith, Thou foole, shalbe in danger of hell fire. Therfore, if thou offerest thy gift at the altar, & there remembrest that thy brother hath ought against thee, leaue there thine offring before the altar, and go thy way first and be reconciled to thy brother, & then come and offer thy gift. Agree with thine aduersary quickly, whiles thou art in the way with him, lest at any time the aduersary deliuer thee to the Iudge, and the Iudge deliuer thee to the minister, and then thou be cast into prison. Verily I say vnto thee, thou shalt not come out thence till thou hast paid the vttermost farthing.

¶ The vij. Sunday after Trinitie.

The Collect.

LOrd of all power and might, which art the author and giuer of all good things, graffe in our hearts the loue of thy Name, increase in vs true religion, nourish vs with all goodnesse, and of thy great mercy keep vs in the same through Iesus Christ our Lord.

The Epistle.

I Speake grossly, because of the infirmity of your flesh. As ye haue giuen your members seruaunts to vncleannesse, and to iniquity (from one iniquitie to another) euen so now giue ouer your members seruants vnto righteousnesse, that yee may be sanctified. For when ye were seruants of sinne, ye were voyd of righteousnesse. What fruit had ye then Rom. 6. 19.

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in those things whereof ye are now ashamed? For the end of those things is death. But now are ye deliuered from sin, and made the seruants of God, and haue your fruit to be sanctified, & the end euerlasting life. For the reward of sinne is death, but eternal life is the gift of God, through Iesus Christ our Lord.

The Gospel.

Mark. 8. 1 IN those dayes when there was a very great company, and had nothing to eate, Iesus called his disciples vnto him, and sayd vnto them, I haue compassion on the people, because they haue beene now with me three dayes, and haue nothing to eat, and if I send them away fasting to their owne houses, they shall faint by the way: for diuers of them came from farre. And his disciples answered him, Where should a man haue bread here in the wildernesse, to satisfie these? And he asked them, How many loaues haue ye? They sayd, Seuen. And he commanded the people to sit downe on the ground. And he tooke the seuen loaues: and when he had giuen thanks, he brake, and gaue to his disciples to set before them: and they did set them before the people. And they had a few smal fishes: and when he had blessed, he cõmanded them also to be set before them. And they did eate, and were sufficed. And they tooke vp of the broken meat that was left, seuen baskets ful. And they that did eat, were about foure thousand. And he sent them away.

¶ The viij. Sunday after Trinitie.

The Collect.

GOd whose prouidence is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which bee profitable for vs, through Iesus Christ our Lord.

The viij. Sunday after Trinitie.

The Epistle.

BRethren, wee are debters, not to the flesh, to liue after the flesh: for if yee liue after the flesh, ye shall die. But if yee, through the spirit, doe mortifie the deedes of the body, ye shall liue. For as many as are led by the spirit of God, they are the sonnes of God. For yee haue not receiued the spirit of bondage to feare any more: but ye haue receiued the spirit of adoption, whereby we cry, Abba, Father. The same Spirit certifieth our spirit, that wee are the sons of God. If we be sonnes, then are wee also heires, the heires (I meane) of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified together with him. Rom. 8. 12.

The Gospell.

BEware of false Prophets, which come to you in sheeps clothing, but inwardly they are rauening wolues: ye shall know them by their fruits. Doe men gather grapes of thornes? or figs of thistles? Euen so euery good tree bringeth forth good fruits: but a corrupt tree bringeth forth euill fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Euery tree that bringeth not forth good fruit, is hewen down, & cast into the fire. Wherefore by their fruits yee shall know them. Not euery one that saith vnto mee, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the will of my father, which is in heauen. Mat. 7. 15

¶ The ix. Sunday after Trinitie.

The Collect.

GRaunt to vs, Lord, wee beseech thee, the spirit to thinke and doe alwaies such things as be rightfull, that we which cannot bee without thee, may by thee

thee be able to liue according to thy will, through Iesus Christ our Lord.

The Epistle.

1. Cor, 10 1. BRethren, I would not that ye should bee ignorant, how that our fathers were all vnder the cloud, and all passed thorow the sea, and were all baptized vnder Moses in the cloud and in the sea, and did all eat of one spirituall meate, & did all drinke of one spiritual drinke: and they dranke of the spirituall rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernesse. These are ensamples to vs, that we should not lust after euil things as they lusted, and that we should not be worshippers of images, as were some of them, according as it is written: The people sate downe to eate and drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twenty thousand. Neither let vs tempt Christ, as some of them tempted and were destroyed of serpents. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. Al these things happened vnto them for ensamples: but are written to put vs in remembrance, whom the endes of the world are come vpon. Wherefore let him that thinketh he standeth, take heed, lest he fall. There hath none other temptation taken you but such as followeth the nature of man. But God is faithfull, which shall not suffer you to be tempted aboue your strength, but shall in the midst of temptation make a way, that ye may be able to beare it.

The Gospel.

Luke 16. 1. IEsus sayd vnto his disciples, There was a certaine rich man which had a Steward, and the same was accused vnto him that hee had wasted

wasted his goods. And he called him, and sayd vnto him, How is it that I heare this of thee? Giue accompts of thy Stewardship, for thou mayest bee no longer Steward. The Steward sayd within himselfe, What shall I doe? for my master taketh away from me the Stewardship. I cannot dig, and to beg I am ashamed. I wote what to do, that when I am put out of the Stewardship, they may receiue mee into their houses. So when he had called all his masters debters together, hee said vnto the first, How much owest thou vnto my master? And he said, An hundred tunnes of oyle. And he said vnto him, Take thy bill, and sit downe quickly, and write fifty. Then he said to another, How much owest thou? And he said, An hundred quarters of wheate. He sayd vnto him, Take thy bill, and write fourescore. And the Lord commended the vniust Steward, because he had done wisely. For the children of this world are in their Nation wiser then the children of light. And I say vnto you, Make you friends of the vnrighteous Mammon, that when ye shall haue need, they may receiue you into euerlasting habitations.

¶ The x. Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lord, bee open to the prayers of thy humble seruants: and that they may obteine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

ONcerning spirituall things, brethren, I would not haue you ignorant. Yee know that ye were Gentiles, and went your wayes vnto dumbe images, euen as ye were led. Wherefore I declare vnto you, 1. Cor. 12 1.

you, that no man speaking by the Spirit of God, defieth Jesus. Also no man can say that Jesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is giuen to euery man to edifie withal. For to one is giuen through the Spirit the vtterance of wisdome, to another is giuen the vtterance of knowledge by the same Spirit, to another is giuen faith by the same Spirit, to another the gift of healing by the same Spirit, to another power to do miracles, to another to prophesie, to another iudgement to discerne Spirits, to another diuers tongues, to another the interpretation of tongues: and these all worketh the selfe same Spirit, diuiding to euery man a seuerall gift, euen as he will.

The Gospel.

Luke 19. 41.

AND when he was come neere to Hierusalem, he beheld the City, and wept on it, saying, If thou hadst knowen those things which belong vnto thy peace, euen in this thy day, thou wouldest take heed: but now are they hid from thine eyes. For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee round, and keepe thee in on euery side, and make thee euen with the ground, and thy children which are in thee: and they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out them that sold therein, and them that bought, saying vnto them, It is written, My house is the house of prayer, but ye haue made it a denne of theeues. And he taught dayly in the Temple.

The

The xj. Sunday after Trinitie.

The Collect.

GOd, which declarest thy Almighty power most chiefly in shewing mercy and pity: giue vnto vs abundantly thy grace, that wee running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Epistle.

BRethren, as pertaining to the Gospel, which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which ye are also saued: I doe you to wit after what maner I preached vnto you, if ye keepe it, except ye haue beleeued in vaine. For first of all I deliuered vnto you that which I receiued, how that Christ died for our sinnes, agreeing to the Scriptures: and that he was buried, & that he rose againe the third day, according to the Scriptures, and that he was seene of Cephas, then of the twelue: after that, he was seene of more then fiue hundred brethren at once, of which many remaine vnto this day, and many are fallen asleepe. After that appeared he to Iames, then to all the Apostles, and last of all he was seene of me, as of one that was borne out of due time: for I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God, I am that I am: and his grace which is in me, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I, or they, so we preached, and so ye haue beleeued. 1. Cor. 15 1.

The Gospel.

CHrist tolde this parable vnto certaine which trusted in themselues, that they were perfect, and despised other. Two men went vp into Luke 18. 9.

the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood, and prayed thus with himselfe: God, I thanke thee, that I am not as other men are, Extortioners, vniust, adulterers, or as this Publicane. I fast twise in the weeke, I giue tithe of all that I possesse. And the Publicane standing afarre off, would not lift vp his eyes to heauen, but smote his brest, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house, iustified more then the other. For euery man that exalteth himselfe, shall be brought low: and he that humbleth himselfe, shalbe exalted.

¶ The xij. Sunday after Trinitie.

The Collect.

ALmighty & euerlasting God, which art alwayes more ready to heare, then wee to pray, and art wont to giue more then either wee desire or deserue: powre downe vpon vs the abundance of thy mercy, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

2. Cor. 3. 4. SUch trust haue wee through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if we be able vnto any thing, the same commeth of God, which hath made vs able to minister the new Testament, not of the letter, but of the spirit: for the letter killeth, but the Spirit giueth life. If the ministration of death, through the letters figured in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the glory of his countenance (which glory is done away:) why shall not

not the miniſtration of the Spirit be much more glorious? For if the miniſtration of condemnation bee glorious, much more doeth the miniſtration of righteouſneſſe exceed in glory.

The Goſpel.

IEſus departed from the coaſtes of Tyre and Sidon, and came vnto the Sea of Galilee, thorow the mids of the coaſts of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his ſpeach: and they prayed him to put his hand vpon him. And when hee had taken him aſide from the people, he put his fingers into his eares, and did ſpit, and touched his tongue, and looked vp to heauen, and ſighed, and ſayd vnto him, Ephata, that is to ſay, Be opened. And ſtraightway his eares were opened, and the ſtring of his tongue was looſed, and he ſpake plaine. And he commaunded them that they ſhould tell no man. But the more he forbade them, ſo much the more a great deale they publiſhed, ſaying, He hath done all things well, hee hath made both the deafe to heare, and the dumbe to ſpeake. Mark. 7. 31.

¶ The xiij. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of whoſe onely gift it commeth that thy faithful people do vnto thee true and laudable ſeruice: grant we beſeech thee, that we may ſo runne to thy heauenly promiſes, that wee faile not finally to attaine the ſame, through Jeſus Chriſt our Lord.

The Epiſtle.

TO Abraham and his ſeede were the promiſes made. He ſayeth not, In his ſeeds, as many: but, In thy ſeed, as of one, which is Chriſt. Gal. 3. 16.

This I say, that the Law which began afterward beyond foure hundred & thirty yeeres, doth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the Law, it commeth not now of Promise: but God gaue it to Abraham by promise. Wherefore then serueth the Law? The Law was added because of transgression (till the seede came, to whom the Promise was made) and it was ordeyned by Angels in the hand of a Mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the Law then against the promise of God? God forbid. For if there had bene a Law giuen which could haue giuen life, then no doubt righteousnesse should haue come by the Law. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Jesus Christ should be giuen to them that beleeue.

The Gospel.

Luke 10. 23.

HAppy are the eyes which see the things that yee see. For I tell you, that many Prophets and Kings haue desired to see those things which ye see, and haue not seene them, and to heare those things which yee heare, and haue not heard them. And behold, a certaine Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherit eternall life? He sayd vnto him, What is written in the Law? How readest thou? And he answered, and sayd, Loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And hee sayd vnto him, Thou hast answered right: this doe, and thou shalt liue. But hee, willing to iustifie himselfe, sayd vnto Jesus, And who is my neighbour? Jesus answered and sayd, A certaine man descended

from

from Hierusalem to Jericho, and fell among theeues, which robbed him of his rayment, & wounded him, and departed, leauing him halfe dead. And it chanced that there came down a certaine Priest that same way, and when he saw him, hee passed by. And likewise a Leuite (when he went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane, as he iourneyed, came vnto him, and when he saw him, he had compassion on him, and went to him, and bound vp his wounds, and powred in oyle and wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morrow, when he departed, hee tooke out two pence, and gaue them to the hoste, and sayd vnto him, Take cure of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee. Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues? And he sayd vnto him, He that shewed mercy on him. Then sayd Jesus to him, Goe and do thou likewise.

¶ The xiiij. Sunday after Trinitie.

The Collect.

ALmighty and euerlasting God, giue vnto vs the increase of faith, hope, and charity: and that wee may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Jesus Christ our Lord.

The Epistle.

I Say, Walke in the Spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, & the spirit contrary to the flesh. These are contrary one to another, so that ye cannot doe whatsoeuer ye would. But and if ye beled of the Spirit, then are ye not vnder the Law. The deeds of Gal. 5. 16.

the flesh are manifest, which are these: adultery, fornication, vncleannesse, wantonnesse, worshipping of Images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murther, drunkennes, gluttony, and such like, of the which I tell you before, as I haue told you in times past, that they which commit such things, shall not bee inheritours of the kingdome of God. Contrarily, the fruit of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no Law. They truely that are Christes, haue crucified the flesh with the affections and lusts.

The Gospel.

Luke 17. 11.

AND it chanced as Jesus went to Hierusalem, that hee passed thorow Samaria and Galilee. And as he entred into a certaine towne, there met him ten men that were Lepers, which stood afar off, and put forth their voyces, and sayd, Jesus master, haue mercy on vs. When he saw them, he sayd vnto them, Go, shew your selues vnto the Priestes. And it came to passe, that as they went, they were cleansed. And one of them, when he saw that he was cleansed, turned backe againe, and with a lowd voyce praysed God, and fell downe on his face at his feeet, and gaue him thankes. And the same was a Samaritane. And Jesus answered, and sayd, Are there not ten cleansed? But where are those nine? There are not found that returned againe to giue God prayse, saue onely this stranger. And hee sayd vnto him, Arise, goe thy way, thy faith hath made thee whole.

The xiiij. Sunday after Trinitie.

The Collect.

KEepe we beseech thee, O Lord, thy Church with thy perpetuall mercy: and because the frailty of

man

man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle.

YEe see how large a letter I haue written vnto you with mine owne hand. As many as desire with outward appearance to please carnally, the same constraine you to be Circumcised, onely lest they should suffer persecution for the crosse of Christ. For they themselues which are Circumcised, keepe not the Law, but desire to haue you Circumcised, that they might reioyce in your flesh. God forbid that I should reioyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto mee, and I vnto the world. For in Christ Iesu, neither Circumcision auayleth any thing at all, nor vncircumcision, but a new creature. And as many as walke according vnto this rule, peace be on them, and mercy, and vpon Israel, that pertayneth to God. From henceforth let no man put mee to businesse: For I beare in my body the markes of the Lord Iesu. Brethren, the grace of our Lord Iesus Christ bee with your spirit. Amen. Gal. 6. 11.

The Gospel,

NO man can serue two masters: For either he shall hate the one and loue the other, or else leane to the one and despise the other. Yee cannot serue God and Mammon. Therefore I say vnto you, Bee not carefull for your life, what yee shall eate or drinke, nor yet for your body, what rayment yee shall put on. Is not the life more worth then meate? and the body more of value then rayment? Behold the foules of the ayre, for they sow not, neither doe they reape, Matth. 6. 24.

reape, nor cary into the barnes, and your heauenly Father feedeth them. Are yee not much better then they? Which of you by taking carefull thought can adde one cubite vnto his stature? And why care yee for rayment? Consider the Lilies of the field how they grow, they labour not, neither doe they spinne: and yet I say vnto you, that euen Salomon in all his royaltie, was not clothed like one of these. Wherefore if God so clothe the grasse of the field, (which though it stand to day, is to morrow cast into the fornace) shall he not much more doe the same for you, O ye of little faith? Therefore take no thought, saying, What shall we eate, or what shall we drinke, or wherewith shall we be clothed? (After all these things doe the Gentiles seeke:) For your heauenly Father knoweth that ye haue need of all these things. But rather seeke ye first the kingdome of God, and the righteousnesse thereof, and all these things shall bee ministred vnto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient vnto the day is the trauell thereof.

¶ The xvj. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, let thy continuall pity cleanse and defend thy Congregation: and because it cannot continue in safety without thy succour, preserue it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle.

Ephes. 3. 13. I Desire that you faint not because of my tribulations that I suffer for your sakes, which is your prayse. For this cause I bow my knees vnto the Father of our Lord Iesus Christ, which is

is Father of all that is called father in heauen and earth, that he would graunt you according to the riches of his glory, that yee may be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in loue, might bee able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent loue of the knowledge of Christ, that yee might bee filled with all fulnesse, which commeth of God. Vnto him that is able to doe exceeding aboundantly aboue all that wee aske or thinke, according to the power that worketh in vs, bee prayse in the Congregation, by Christ Iesus, throughout all generations from time to time, Amen.

The Gospel.

AND it fortuned that Iesus went into a City called Naim, and many of his disciples went with him, & much people. Luke 7. 11. When hee came nigh to the gate of the City, behold, there was a dead man caried out, which was the onely sonne of his mother, and shee was a widow, and much people of the City was with her. And when the Lord saw her, he had compassion on her, and sayd vnto her, Weepe not. And he came nigh, and touched the coffin: and they that bare him, stood still. And he sayd, Yong man, I say vnto thee, Arise. And he that was dead, sate vp, and began to speake. And hee deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp amongst vs, and God hath visited his people. And this rumour of him went forth throwout all Iury, and throwout all the regions which lie round about.

¶ The

The xvij. Sunday after Trinitie.

The Collect.

LOrd wee pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

The Epistle.

Ephe. 4. 1

I (which am a prisoner of the Lords) exhort you, that yee walke worthy of the vocation, wherewith yee are called, with all lowlinesse and meekenesse, with humblenesse of minde, forbearing one another through loue, and bee diligent to keepe the vnity of the Spirit, through the bond of peace, being one body and one Spirit, euen as yee are called in one hope of your calling. Let there bee but one Lord, one faith, one Baptisme, one God and Father of all, which is aboue all, and through all, and in you all.

The Gospel.

Luke 14. 1.

IT chanced that Iesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabboth day, and they watched him. And beholde, there was a certaine man before him which had the dropsie. And Iesus answered, and spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabboth day? and they helde their peace. And hee tooke him, and healed him, and let him goe, and answered them, saying, Which of you shall haue an asse, or an ore fallen into a pit, and will not straightway pull him out on the Sabboth day? And they could not answere him againe to these things. He put foorth also a similitude to the ghests, when hee marked how they preassed to bee in the highest roomes, and sayde vnto them, When thou art bidden to a wedding of any man, sit not

not downe in the highest roume, lest a more honourable man then thou be bidden of him, and hee that bade him and thee, come and say to thee, Giue this man roume: and thou begin with shame to take the lowest roume. But rather when thou art bidden, goe and sit in the lowest roume, that when he that bade thee commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe shalbe brought low, and he that humbleth himselfe shalbe exalted.

¶ The xviij. Sunday after Trinitie.

The Collect.

LOrd, we beseech thee, grant thy people grace to auoyd the infections of the deuill, and with pure heart & minde to follow thee the onely God, through Iesus Christ our Lord.

The Epistle.

I Thanke my God alwayes on your behalfe for the grace of God which is giuen you by Iesus Christ, that in all things ye are made rich by him, in all vtterance & in all knowledge, by the which things the testimony of Iesus Christ was confirmed in you, so that ye are behind in no gift, wayting for the appearing of our Lord Iesus Christ, which shall also strengthen you to the end, that ye may be blamelesse in the day of the comming of our Lord Iesus Christ. 1. Cor. 1. 4.

The Gospel.

WHen the Pharises had heard that Iesus had put the Sadduces to silence, they came together, and one of them (which was a Doctour of the Lawe) asked him a question, tempting him, Matt. 22. 34.

and

and saying, Master, which is the greatest Commandement in the Law? Jesus sayd vnto him, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest Commaundement. And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. In these two Commaundements hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What thinke ye of Christ? Whose sonne is he? They sayd vnto him, The sonne of Dauid. He sayd vnto them, How then doeth Dauid in spirit call him Lord, saying, The Lord sayd vnto my Lord, Sit thou on my right hand, till I make thine enemies thy footestoole? If Dauid then call him Lord, how is he then his sonne? And no man was able to answere him any thing, neither durst any man from that day forth aske him any moe questions.

¶ The xix. Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee, we are not able to please thee: graunt that the working of thy mercy may in all things direct and rule our hearts, through Jesus Christ our Lord.

The Epistle.

Ephes. 4. 17. THis I say, & testifie through the Lord, that ye henceforth walke not, as other Gentiles walke, in vanitie of their minde, while they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindenesse of their hearts: which being past repentance, haue giuen themselues ouer vnto wantonnesse, to worke all maner of vnclean-

cleanneſſe, euen with greedineſſe. But ye haue not ſo learned Chriſt: If ſo bee that ye haue heard him, and haue bene taught in him, as the trueth is in Jeſu (as concerning the conuerſation in times paſt) to lay from you the old man, which is corrupt according to the deceiueable luſts: to be renued alſo in the Spirit of your mind, & to put on that New man, which after God is ſhapen in righteouſneſſe and true holineſſe. Wherefore put away lying, and ſpeake euery man trueth vnto his neighbour, foraſmuch as wee are members one of another. Bee angry, but ſinne not. Let not the Sunne goe downe vpon your wrath, neither giue place to the backbiter. Let him that ſtole ſteale no more, but let him rather labour with his hands the thing which is good, that he may giue vnto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace vnto the hearers. And grieue not the holy Spirit of God, by whom yee are ſealed vnto the day of Redemption. Let all bitterneſſe, and fierceneſſe, and wrath, and roaring, and curſed ſpeaking be put away from you, with all maliciouſneſſe. Be ye courteous one to another, merciful, forgiuing one another, euen as God for Chriſts ſake hath forgiuen you.

The Goſpel.

IEſus entred into a ſhip, and paſſed ouer, and came into his owne City. And behold, they brought to him a man ſicke of the palſie, lying in a bed. And when Jeſus ſaw the faith of them, hee ſayde to the ſicke of the palſie, Sonne, bee of good cheare, thy ſinnes be forgiuen thee. And beholde, certaine of the Scribes ſayd within themſelues, This man blaſphemeth. And when Jeſus ſaw their thoughts, Matt. 9. 1.

ye

he sayd, Wherefore thinke yee euill in your hearts? Whether is it easier to say, Thy sinnes be forgiuen thee: or to say, Arise, and walke? But that yee may know that the Sonne of man hath power to forgiue sinnes in earth: Then saith he to the sicke of the palsie, Arise, take vp thy bed, and go vnto thy house. And he arose, and departed to his house. But the people that saw it, marueiled, and glorified God, which had giuen such power vnto men.

¶ The xx. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of thy bountifull goodnesse keepe vs from al things that may hurt vs: that we being ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Ephes. 5. 15. TAke heede therefore how yee walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore be ye not vnwise, but vnderstand what the will of the Lord is, and be not drunken with wine, wherein is excesse: but be filled with the Spirit, speaking vnto your selues in Psalmes and Hymnes, and spirituall songs, singing and making melody vnto the Lord in your hearts, giuing thanks alwayes for all things vnto God the Father, in the Name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

The Gospel.

Mat. 22. 1 IEsus said, The kingdome of heauen is like vnto a man that was a King, which made a marriage for his sonne, and sent foorth his ser-

seruants to call them that were bidden to the wedding: and they would not come. Againe, he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are ready: come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his marchandize, and the remnant tooke his seruants, and intreated them shamefully, & slew them. But when the King heard thereof, hee was wroth, and sent forth his men of warre, and destroyed those murtherers, and burnt vp their citie. Then said he to his seruants, The mariage indeed is prepared, but they which were bidden, were not worthy. Goe yee therefore out into the high wayes, and as many as yee finde bid them to the marriage. And the seruants went foorth into the high wayes, and gathered together all, as many as they could finde, both good and bad: and the wedding was furnished with ghestes. Then the King came in to see the ghests, and when he espied there a man which had not a wedding garment, hee said vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And he was euen speechlesse. Then said the King to the ministers, Take and bind him hand and foote, and cast him into vtter darkenes, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

¶ The xxj. Sunday after Trinitie.

The Collect.

GRant we beseech thee merciful Lord, to thy faithfull people pardon and peace, that they may bee cleansed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The xxj. Sunday after Trinitie.

The Epistle.

Eph.6.10. MY brethren, be strong through the Lord, and through the power of his might. Put on all the armour of God, that yee may stand against all the assaults of the deuil. For wee wrestle not against flesh and blood, but against rule, against power, against worldly rulers, euen gouernours of the darkenesse of this world, against spirituall craftinesse in heauenly things. Wherefore take vnto you the whole armour of God, that yee may be able to resist in the euill day, and stand perfect in all things. Stand therefore, and your loyns gird with the truth, hauing on the brest-plate of righteousnesse, and hauing shooes on your feete, that ye may be prepared for the Gospel of peace. Aboue all, take to you the shield of faith, wherewith yee may quench all the fiery darts of the wicked, and take the helmet of Saluation, and the sword of the Spirit, which is the word of God. And pray alwaies with al maner of prayer and supplication in the Spirit, and watch thereunto with all instance and supplication, for all Saints, and for me, that vtterance may be giuen vnto mee, that I may open my mouth freely, to vtter the Secrets of the Gospel (whereof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The Gospel.

Ioh. 4.46 THere was a certaine ruler, whose sonne was sicke at Capernaum. Assoone as the same heard that Iesus was come out of Jury into Galilee, he went vnto him, and besought him that he would come downe and heale his sonne: for hee was euen at the point of death. Then said Iesus vnto him, Except ye see signes and wonders, ye wil not beleeue.

The

The Ruler said vnto him, Sir, come downe, or euer that my sonne die. Jesus saith vnto him, Goe thy way, thy sonne liueth. The man beleeued the word that Jesus had spoken vnto him, and hee went his way. And as he was going downe, the seruants met him, and told him, saying, Thy sonne liueth. Then enquired hee of them the houre when he began to amend. And they said vnto him, Yesterday at the seuenth houre the feuer left him. So the father knew that it was the same houre in the which Jesus sayd vnto him, Thy sonne liueth. And he beleeued, and all his houshold. This is againe the second miracle that Jesus did, when he was come out of Jury into Galilee.

¶ The xxij. Sunday after Trinitie.

The Collect.

LOrd, wee beseech thee to keepe thy houshold the Church in continuall godlines, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good works to the glory of thy Name, through Jesus Christ our Lord.

The Epistle.

I Thanke my GOD with all remembrance of you alwayes in all my prayers for you, and pray with gladnesse, because ye are come into the fellowship of the Gospel, from the first day vntill now: and am surely certified of this, that hee which hath begunne a good worke in you, shall performe it, vntill the day of Jesus Christ, as it becommeth me that I should so iudge of you all, because I haue you in my heart, forasmuch as ye are al companions of grace with mee, euen in my bondes, and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all from Phil. 1. 3.

the very heart root in Jesus Christ. And this I pray, that your loue may increase yet more and more in knowledge and in all vnderstanding, that ye may accept the things that are most excellent, that yee may be pure, and such as offend no man, vntill the day of Christ, being filled with the fruit of righteousnesse, which commeth by Jesus Christ, vnto the glorie and praise of God.

The Gospel.

Matt. 18. 21. PEter said vnto Jesus, Lord, how oft shall I forgiue my brother, if hee sinne against mee? till seuen times? Jesus saith vnto him, I say not vnto thee, Vntill seuen times: but seuentie times seuen times. Therefore is the kingdome of heauen likened vnto a certaine man that was a king, which would take accompts of his seruants. And when he had begunne to reckon, one was brought vnto him, which ought him ten thousand talents: But for as much as he was not able to pay, his Lord commaunded him to be solde, and his wife and children, and all that hee had, and payment to be made. The seruant fell downe and besought him, saying, Sir, haue patience with me, and I wil pay thee all. Then had the Lord pitie on that seruant, and loosed him, and forgaue him the debt. So the same seruant went out, and found one of his fellowes which ought him an hundred pence: and he laid hands on him, and tooke him by the throate, saying, Pay that thou owest. And his fellow fell downe, and besought him, saying, Haue patience with mee, and I will pay thee all. And he would not, but hee went and cast him into prison, till he should pay the debt. So when his fellowes sawe what was done, they were very sorie, and came and tolde vnto their Lorde all that had happened.

happened. Then his Lord called him, and sayd vnto him, O thou vngracious seruant, I forgaue thee all that debt, when thou desiredst me: shouldest not thou also haue had compassion on thy fellow, euen as I had pity on thee? And his Lord was wroth, and deliuered him to the Jaylers, till he should pay all that was due vnto him. So likewise shall my heauenly Father doe also vnto you, if ye from your hearts, forgiue not euery one his brother their trespasses.

¶ The xxiij. Sunday after Trinitie.

The Collect.

GOd our refuge and strength, which art the author of all godlinesse, be ready to heare the deuout prayers of thy Church: and grant that those things which we aske faithfully, we may obtaine effectually, through Jesus Christ our Lord.

The Epistle.

BRethren, be followers together of me, and looke on them which walke euen so as ye haue vs for an example. For many walke, of whom I haue told you often, and now tel you weeping, that they are the enemies of the Crosse of Christ, whose end is damnation, whose belly is their God, and glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence wee looke for the Sauiour, euen the Lord Jesus Christ, which shal change our vile body, that hee may make it like vnto his glorious body, according to the working, whereby hee is able also to subdue all things vnto himselfe. Phil. 3. 17.

The Gospel.

THen the Pharisees went out, and tooke counsell how they might tangle him in his words. And they sent out vnto him their disciples Matt. 22. 15.

ciples with Herods seruants, saying, Master, wee know that thou art true, and teachest the way of God truely, neither carest thou for any man: for thou regardest not the outward apparance of men. Tell vs therefore, how thinkest thou? Is it lawfull that tribute be giuen vnto Cesar, or not? But Jesus perceiuing their wickednesse, sayd, Why tempt ye me, ye hypocrites? Shew mee the tribute money. And they tooke him a peny. And hee sayd vnto them, Whose is this image and superscription? They sayd vnto him, Cesars. Then sayd he vnto them, Giue therefore vnto Cesar, the things which are Cesars, and vnto God those things which are Gods. When they heard these words, they marueiled, and left him, and went their way.

¶ The xxiiij. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, assoile thy people from their offences, that through thy bountifull goodnesse we may be deliuered from the bandes of all those sinnes, which by our frailty wee haue committed. Graunt this, &c.

The Epistle.

Col. 1. 3. WEe giue thankes to God the Father of our Lord Jesus Christ alwayes for you in our prayers. For wee haue heard of your faith in Christ Jesu, and of the loue which yee beare to all Saints, for the hopes sake which is layd vp in store for you in heauen. Of which hope ye heard before by the true word of the Gospel, which is come vnto you, euen as it is into all the world, and is fruitfull, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the trueth, as yee learned of Epaphra our deare fellow seruant,

which

which is for you a faithfull minister of Christ, which also declared vnto vs your loue which ye haue in the Spirit. For this cause we also, euen since the day wee heard of it, haue not ceased to pray for you, & to desire that ye might be fulfilled with the knowledge of his wil, in all wisdome & spiritual vnderstanding, that ye might walke worthy of the Lord, that in all things ye may please, being fruitful in all good works, & increasing in the knowledge of God, strengthened with all might, through his glorious power, vnto all patience and long suffering, with ioyfulnesse, giuing thankes vnto the Father, which hath made vs meet to be partakers of the inheritance of the Saints in light.

The Gospel.

WHile Iesus spake vnto the people, beholde, there came a certaine ruler, and worshipped him, saying, My daughter is euen now deceased, but come and lay thine hand vpon her, and shee shall liue. Matth. 9. 18.
And Iesus arose, and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his vesture. For shee said within herselfe, If I may touch but euen his vesture onely, I shalbe safe. But Iesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Iesus came into the rulers house, and saw the minstrels and people making a noise, hee said vnto them, Get you hence, for the maid is not dead, but sleepeth. And they laughed him to scorne. But when the people were put foorth, hee went in, and tooke her by the hand, and said, Damosell arise. And the damosell arose. And this noyse was abroad in all that land.

The xxv. Sunday after Trinitie.

The Collect.

STirre vp, we beseech thee, O Lord, the wills of thy faithfull people, that they plenteously bringing foorth the fruit of good workes, may of thee be plenteously rewarded, through Iesus Christ our Lord. Amen.

The Epistle.

Iere. 23. 5.

BEhold, the time cõmeth, saith the Lord, that I wil raise vp the righteous branch of Dauid, which King shall beare rule, and he shall prosper with wisedom, and shall set vp equitie and righteousnesse againe in earth. In his time shall Iuda be saued, and Israel shal dwel without feare. And this is the Name, that they shall call him, euen The Lord our Righteousnes. And therefore behold, the time commeth, saith the Lord, that it shalbe no more sayd, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, The Lord liueth, which brought foorth and ledde the seed of the house of Israel out of the North land, and from all Countreys where I haue scattered them, and they shal dwel in their owne land againe.

The Gospel.

Iohn 6. 5.

WHen Iesus lift vp his eyes, and saw a great company come vnto him, he saith vnto Philip, Whence shall wee buy bread, that these may eate? This hee said to proue him, for he himselfe knew what hee would doe. Philip answered him, Two hundreth penyworth of bread are not sufficient for them that euery man may take a little. One of his disciples, Andrew Simon Peters brother, said vnto him, There is a ladde here, which hath fiue barly loaues, and two fishes, but what are they among so

many?

many: And Jesus sayd, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fiue thousand. And Jesus tooke the bread, and when he had giuen thankes, he gaue to his disciples, and his disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten ynough, hee saith vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barly loaues, which broken meat remained vnto them that had eaten. Then those men, when they had seene the miracle that Jesus did, sayd, This is of a truth the same Prophet that should come into the world.

¶ If there be any moe Sundayes before Aduent Sunday, to supply the same, shalbe taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie and Septuagesima.

¶ S. Andrewes day.

The Collect.

ALmighty God, which didst giue such grace vnto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Sonne Jesus Christ, & followed him without delay: Grant vnto vs all, that we being called by thy holy word, may forthwith giue ouer our selues obediently to follow thy holy Commaundements, through the same Jesus Christ our Lord.

The Epistle.

IF thou acknowledge with thy mouth, that Jesus is the Lord, & beleeue in thy heart, that God raised him vp frō death, thou shalt be safe. For to beleeue with the heart, iustifieth, and to knowledge with the Rom. 10. 9.

the mouth, maketh a man safe. For the Scripture saith, Whosoeuer beleeueth on him, shall not be confounded. There is no difference betweene the Iew and the Gentile: for one is Lord of all, which is rich vnto all that call vpon him. For whosoeuer doeth call on the Name of the Lord, shalbe safe. How then shall they call on him, on whom they haue not beleeued? How shall they beleeue on him, of whom they haue not heard? How shall they heare without a Preacher? And how shall they preach without they bee sent? as it is written, How beautifull are the feete of them which bring tidings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospel. For Esay sayeth, Lord, who hath beleeued our sayings? So then faith commeth by hearing, and hearing commeth by the word of God. But I aske, Haue they not heard? No doubt their sound went out into all landes, and their wordes into the endes of the world. But I demand whether Israel did know or no? First Moses saith, I will prouoke you to enuie by them that are no people, by a foolish nation I will anger you. Esay after that is bold, and saith, I am found of them that sought me not, I am manifest vnto them that asked not after mee. But against Israel he saith, All day long haue I stretched foorth my hands vnto a people that beleeueth not, but speaketh against me.

The Gospel.

Matth. 4. 18. AS Iesus walked by the sea of Galilee, hee saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers) and hee saith vnto them, Follow mee, and I will make you to become fishers of men. And they straightway left their nets, and followed

followed him. And when hee was gone foorth from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets: and he called them. And they immediatly left the ship and their father, and followed him.

¶ S. Thomas the Apostle.

The Collect.

ALmighty and euerliuing God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to bee doubtfull in thy Sonnes resurrection: grant vs so perfectly and without al doubt to beleeue in thy Sonne Jesus Christ, that our faith in thy sight neuer be reproued. Heare vs, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, &c.

The Epistle.

NOw are yee not strangers, nor forreiners, but citizens with the Saints, and of the household of God, & are built vpon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the head corner stone: in whom what building soeuer is coupled together, it groweth vnto an holy Temple of the Lord, in whom also ye are built together, to be an habitation of God through the holy Ghost. Ephes. 2. 19.

The Gospel.

THomas one of the twelue, which is called Didymus, was not with them when Jesus came. The other disciples therefore sayd vnto him, Wee haue seene the Lord. But he sayd vnto them, Except I see in his handes the print of the nailes, and put my finger into the print of the nailes, and thrust my hand into his side, I wil not beleeue. And after eight John 20. 24.

dayes,

dayes, againe his disciples were within, and Thomas with them. Then came Jesus when the doores were shut, & stood in the midst, and said, Peace be vnto you. And after that, he sayd to Thomas, Bring thy finger hither, and see my handes, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeuing. Thomas answered, and said vnto him, My Lord, and my God. Jesus said vnto him, Thomas, because thou hast seene me, thou hast beleened. Blessed are they that haue not seene, and yet haue beleeued. And many other signes truely did Jesus in the presence of his disciples, which are not written in this booke. These are written, that ye might beleeue, that Jesus Christ is the Sonne of God, and that in beleeuing ye might haue life through his Name.

¶ The Conuersion of S. Paul.

The Collect.

GOd, which hast taught all the world, through the preaching of thy blessed Apostle S. Paul, grant, wee beseech thee, that we which haue his wonderfull conuersion in remembrance, may follow and fulfill thy holy doctrine that hee taught, through Jesus Christ our Lord.

The Epistle.

Acts 9.1. AND Saul yet breathing out threatnings, and slaughter against the disciples of the Lord, went vnto the high Priest, and desired of him letters to carry to Damasco to the Synagogues, that if he found any of this way, (were they men or women) he might bring them bound to Hierusalem. And when hee iourneyed, it fortuned that as he was come nigh to Damasco, suddenly there shined round about him a light from heauen, and hee fell to the earth,

earth, and heard a voyce, saying vnto him, Saul, Saul, why persecutest thou me? and he said, What art thou Lord: And the Lord sayd, I am Jesus, whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trembling and astonied said, Lord, what wilt thou haue me to doe? And the Lord said vnto him, Arise and goe into the citie, and it shall be told thee what thou must doe. The men which iourneyed with him stood amazed, hearing a voyce, but seeing no man. And Saul arose from the earth, and when hee opened his eies, he saw no man: but they led him by the hand, and brought him into Damasco. And hee was three dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias: and to him said the Lord in a vision, Ananias. And he said, Behold, I am here Lord. And the Lord said vnto him, Arise, and goe into the street which is called Streight, and seeke in the house of Judas after one called Saul of Tharsus. For behold, hee prayeth, and hath seene in a vision a man named Ananias comming in vnto him, and putting his hands on him, that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many, of this man, how much euill he hath done to thy Saints at Hierusalem. And here he hath authoritie of the high Priests, to bind all that call on thy Name. The Lord said vnto him, Goe thy way, for he is a chosen vessell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel. For I will shew him how great things hee must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, The Lord that appeared vnto thee in the way as thou camest, hath sent me, that

thou

thou mighteſt receiue thy ſight, and be filled with the holy Ghoſt. And immediately there fell from his eyes as it had bin ſcales, and he receiued ſight, and aroſe, and was baptiſed, and receiued meate, and was comforted. Then was Saul certaine dayes with the diſciples which were at Damaſco. And ſtraightway he preached Chriſt in the Synagogues, how that hee was the Sonne of God. But all that heard him were amazed, and ſaid, Is not this he that ſpoyled them which called on this Name in Hieruſalem, and came hither for that intent, that hee might bring them bound vnto the high Prieſts? But Saul increaſed the more in ſtrength, and confounded the Iewes which dwelt at Damaſco, affirming that this was very Chriſt.

The Goſpel.

Matth. 19.27. PEter anſwered, & ſaid vnto Ieſus, Behold, we haue forſaken all, and followed thee, what ſhall we haue therefore? Ieſus ſaid vnto them, Verely I ſay vnto you, that when the Son of man ſhall ſit in the ſeate of his Maieſtie, ye that haue followed me in the regeneration, ſhall ſit alſo vpon twelue ſeates, and iudge the twelue tribes of Iſrael. And euery one that forſaketh houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my Names ſake, ſhall receiue an hundred fold, and ſhall inherite euerlaſting life. But many that are firſt ſhall be laſt, and the laſt ſhall be firſt.

¶ The Purification of S. Marie the Virgin.

The Collect.

ALmightie and euerlaſting God, we humbly beſeech thy Maieſtie, that as thy onely begoten ſonne was this day preſented in the Temple in ſubſtance

ſtance of our fleſh: ſo grant that we may be preſented vnto thee with pure and cleare mindes, by Jeſus Chriſt our Lord.

The Epiſtle.

The ſame that is appointed for the Sunday.

The Goſpel.

WHen the time of their purification (after the Law of Moſes) was come, they brought him to Hieruſalem, to preſent him to the Lord (as it is written in the Law of the Lord: Euery man childe that firſt openeth the matrix, ſhalbe called holy to the Lord) & to offer (as it is ſayd in the Law of the Lord) a payre of turtle doues, or two yong pigeons. And behold, there was a man in Hieruſalem, whoſe name was Simeon, and the ſame man was iuſt and godly, and looked for the conſolation of Iſrael, and the holy Ghoſt was in him. And an anſwere had he receiued of the holy Ghoſt, that he ſhould not ſee death, except he firſt ſaw the Lord Chriſt. And he came by inſpiration into the Temple. Luk. 2. 22

¶ Saint Matthias day.

The Collect.

ALmighty God, which in the place of the traytour Judas, diddeſt chuſe thy faythfull ſeruant Matthias to bee of the number of the twelue Apoſtles: grant that thy Church being alway preſerued from falſe apoſtles, may be ordered and guided by faythfull and true Paſtors, through Jeſus Chriſt our Lord.

The Epiſtle.

IN thoſe dayes Peter ſtood vp in the middes of the Diſciples, and ſayd, (the number of names that were together, were about an hundred and twenty) Ye men and brethren, Act. 1. 15.

this

this Scripture must needs haue bin fulfilled, which the holy Ghost through the mouth of Dauid, spake before of Judas, which was guide to them that tooke Jesus. For he was numbred with vs, and had obtained fellowship in this ministration. And ỹ same hath now possessed a plat of ground with the reward of iniquity, and when he was hanged, burst asunder in the middes, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, insomuch ỹ the same field is called in their mother tongue Acheldama, that is to say, The bloody fielde. For it is written in the booke of Psalmes, His habitation be voyd, and no man be dwelling therein, and his Bishopricke let another take. Wherefore, of these men which haue companied with vs (all the time that the Lord Jesus had his conuersation among vs, beginning at the baptisme of John, vnto that same day that he was taken vp from vs) must one be ordeined to bee a witnesse with vs of his resurrection. And they appointed two: Joseph, which is called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they sayd, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleship, from which Judas by transgression fell, that hee might goe into his owne place. And they gaue foorth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

Matt. 11. 25.

IN that time Jesus answered, and sayd, I thanke thee, O Father, Lorde of heauen and earth, because thou hast hidde these things from the wise and prudent, and hast shewed them vnto babes: Verily Father, euen so was

it

it thy good pleasure. All thyngs are giuen vnto me of my Father: and no man knoweth the Sonne but the Father, neither knoweth any man the Father saue the Sonne, and he to whomsoeuer the Sonne will open him. Come vnto me all ye that labour, and are laden, and I wil ease you. Take my yoke vpon you, & learne of me, for I am meeke and lowly in heart, and ye shall finde rest vnto your soules: for my yoke is easie, and my burden is light.

¶ Annunciation of the Virgin Mary.

The Collect.

WE beseech thee, Lord, powre thy grace into our hearts, that as wee haue knowen Christ thy sonnes incarnation by the message of an Angel: so by his Crosse and passion, wee may be brought vnto the glory of his Resurrection, through the same Christ our Lord.

The Epistle.

GOd spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height aboue. Then said Ahaz, I wil require none, neither wil I tempt the Lord. And he sayd, Hearken to, yee of the house of Dauid: Is it not ynough for you that ye be grieuous vnto men, but ye must grieue my God also? And therefore the Lord shall giue you a token: Behold, a Virgin shall conceiue, and beare a Sonne, and thou his mother shalt call his Name Emmanuel. Butter and hony shall he eate, that hee may know to refuse the euill, and to chuse the good. Esai. 7. 10.

The Gospel.

AND in the sixt moneth, the Angel Gabriel was sent from God, vnto a Citie of Galilee named Nazareth, to Virgin spoused to a Luke 1. 26.

man, whose name was Ioseph, of the house of Dauid, and the Virgins name was Mary. And the Angel went in vnto her, and sayd, Haile full of grace, the Lord is with thee, blessed art thou among women. When she saw him, shee was abashed at his saying, and cast in her minde what maner of salutation that should be. And the Angel sayd vnto her, Feare not Mary, for thou hast found grace with God: behold, thou shalt conceiue in thy wombe, and beare a Sonne, & shalt call his Name Iesus. He shalbe great, and shall be called the Sonne of the Highest. And the Lord God shall giue vnto him the seate of his Father Dauid, and hee shall reigne ouer the house of Iacob for euer, and of his kingdome there shall be none end. Then sayd Mary to the Angel, How shall this bee, seeing I know not a man? And the Angel answered, and sayd vnto her, The holy Ghost shall come vpon thee, and the power of the Highest shall ouershadow thee. Therefore also that holy thing which shall bee borne, shall be called, The Sonne of God. And behold, thy cousin Elizabeth, shee hath also conceiued a sonne in her age, and this is the sixt moneth, which was called barren: for with God nothing shall be impossible. And Mary sayd, Behold the handmayd of the Lord, be it vnto me according to thy word. And the Angel departed from her.

¶ S. Markes day.

The Collect.

ALmighty God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist S. Marke, giue vs grace that we be not like children, caryed away with euery blast of vaine doctrine: but firmely to be established in the trueth of thy holy Gospel, through Iesus Christ our Lord.

The

S. Markes day.

The Epistle.

VNto euery one of vs is giuen grace, according to the measure of the gift of Christ. Ephes 4. 7. Wherefore he saith, When hee went vp on high, hee led captiuitie captiue, and gaue gifts vnto men. That hee ascended, what meaneth it, but that hee also descended first into the lower parts of the earth? He that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelists, some Shepheards, and Teachers, to the edifying of the Saints, to the worke and administration, euen to the edifying of the body of Christ, till wee all come to the vnity of the faith, and knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the full perfect age of Christ: That wee henceforth should bee no more children, wauering and caryed about with euery winde of doctrine, by the wilinesse of men, through craftinesse, whereby they lay waite for vs to deceiue vs. But let vs follow the Trueth in loue, and in all things grow in him which is the Head, euen Christ, in whom if all the body be coupled and knit together throwout euery ioynt, where with one ministreth to another (according to the operation, as euery part hath his measure) he increaseth the body, vnto the edifying of it selfe through loue.

The Gospel.

IAm the true Vine, and my Father is an husbandman. Euery branch that beareth not fruit in me, hee will take away: and euery branch that beareth fruit, will he purge, that it may bring forth more fruit. Now are yee cleane, through the Iohn 15. 2.

woꝛds which I haue ſpoken vnto you. Bide in mee, and I in you. As the bꝛanch can not beare fruit of it ſelfe, except it abide in the Vine: no moꝛe can yee, except ye abide in me. I am the Vine, and ye are the bꝛanches. Hee that abideth in me, and I in him, the ſame bꝛingeth foꝛth much fruit. Foꝛ without mee can ye do nothing. If a man abide not in me, he is caſt foꝛth as a bꝛanch, and is withered, and men gather them, and caſt them into the fire, and they burne. If ye abide in me, and my woꝛds abide in you, aſke what ye will, and it ſhall be done foꝛ you. Hꝛein is my Father gloꝛified, that ye beare much fruit, and become my diſciples. As the Father hath loued mee, euen ſo alſo haue I loued you: Continue you in my loue. If ye keepe my Commaundements, ye ſhall abide in my loue, euen as I haue kept my Fathers Commaundements, and abide in his loue. Theſe things haue I ſpoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

¶ S. Philip and Iames day.

The Collect.

ALmighty God, whom truely to know is euerlaſting life: grant vs perfectly to know thy Sonne Ieſus Chꝛiſt to be the Way, the Trueth, and the Life, as thou haſt taught S. Philip, & other the Apoſtles, thꝛough Ieſus Chꝛiſt our Loꝛd.

The Epiſtle.

Iames 1. 1.

IAmes the ſeruant of God, and of the Loꝛd Ieſus Chꝛiſt, ſendeth greeting to the twelue Tribes which are ſcattered abꝛoad. My bꝛethꝛen, count it foꝛ an exceeding ioy, when yee fall into diuers temptations: knowing this, That the tꝛying of your faith gendereth patience, and let patience haue her perfect woꝛke, that

ye

ye may be perfect and sound, lacking nothing. If any of you lacke wisedom, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shall bee giuen him. But let him aske in faith, and wauer not. For he that doubteth, is like a waue of the sea, which is tost of the windes, and caried with violence: Neither let that man thinke, that he shall receiue any thing of the Lord. A wauering minded man is vnstable in all his wayes. Let the brother which is of low degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when he is made low: for euen as the floure of the grasse shall he passe away. For as the sun riseth with heate, and the grasse withereth, and his floure falleth away, and the beauty of the fashion of it perisheth: euen so shall the rich man perish in his waies. Happie is the man that endureth temptation: for when hee is tryed, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

The Gospel.

AND Iesus said vnto his diciples, Let not your hearts bee troubled. Yee beleeue in God, beleeue also in mee. In my Fathers house are many mansions. If it were not so, I would haue told you. I goe to prepare a place for you: and if I goe to prepare a place for you, I will come againe and receiue you, euen vnto my selfe, that where I am, there may ye be also. And whither I go ye know, and the way yee know. Thomas sayeth vnto him, Lord, wee know not whither thou goest, and how is it possible for vs to know the way? Iesus sayeth vnto him, I am the Way, and the Trueth, and the Life. No man commeth to the Father but by mee. If yee had known me, ye had known my Father also: and now ye know him, and haue seene him. Philip sayth vnto Ioh. 14. 1.

him, Lord, ſhew vs the Father, and it ſufficeth vs. Jeſus ſayeth vnto him, Haue I beene ſo long time with you, and yet haſt thou not knowen mee? Philip, hee that hath ſeene mee, hath ſeene my Father: and how ſayeſt thou then, Shew vs the Father? Beleeueſt not thou, that I am in the Father, and the Father in me? The words that I ſpeake vnto you, I ſpeake not of my ſelfe: but the Fathey that dwelleth in mee, is he that doeth the workes. Beleeue mee that I am in the Father, and the Father in me: or elſe beleeue mee for the workes ſake. Verily, verily I ſay vnto you, He that beleeueth on me, the works that I doe, the ſame ſhall he doe alſo: and greater works then theſe ſhall he doe, becauſe I goe vnto my Father. And whatſoeuer ye aſke in my Name, that will I doe, that the Father may be glorified by the Sonne. If yee ſhall aſke any thing in my Name, I will doe it.

S. Barnabe Apoſtle.

The Collect.

LOrd Almightie, which haſt endued thy holy Apoſtle Barnabas with ſingular giftes of the holy Ghoſt: let vs not be deſtitute of thy manifold giftes, nor yet of grace, to vſe them alway to thy honour and glory, through Jeſus Chriſt our Lord.

The Epiſtle.

Acts, 11. 22

TIdings of theſe things came vnto the eares of the congregation which was in Hieruſalem. And they ſent foorth Barnabas, that he ſhould goe vnto Antioch. Which when hee came, and had ſeene the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would continually cleaue vnto the Lord. For he was a good man, and full of the holy Ghoſt, and of faith, and much people

people was added vnto the Lord. Then departed Barnabas to Tarsus to seene Saul: and when hee had found him, he brought him vnto Antioch. And it chanced, that a whole yere they had their conuersation with the Congregation there, and taught much people, insomuch that the disciples of Antioch were the first that were called Christen. In those dayes came Prophets from the City of Hierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit, that there should bee great dearth throwout all the world: which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Jury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul.

The Gospel.

THis is my commandement, that ye loue together, as I haue loued you. Greater loue hath no man then this, That a man bestow his life for his friends. Ye are my friends, if ye doe whatsoeuer I command you. Henceforth call I not you seruants, for the seruant knoweth not what his Lord doeth: but you haue I called friends, for all things that I haue heard of my Father, I haue opened vnto you. Ye haue not chosen me, but I haue chosen you, and ordeined you to goe and bring forth fruit, and that your fruit should remaine, that whatsoeuer ye aske of the Father in my Name, he may giue it you. Ioh. 15. 12.

¶ Saint Iohn Baptist.

The Collect.

ALmighty God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent

to prepare the way of thy Son our Sauiour by preaching of penance: make vs so to follow his doctrine, and holy life, that we may truely repent, according to his preaching, & after his example constantly speake the trueth, boldly rebuke vice, and patiently suffer for the trueths sake, through Iesus Christ our Lord.

The Epistle.

Esay 40. 1 BEe of good cheare, my people. O ye Prophets, comfort my people, saith your God, comfort Hierusalem at the heart, and tell her that her trauell is at an ende, that her offence is pardoned, that shee hath receiued of the Lordes hand sufficient correction for all her sinnes. A voyce cried in the wildernesse, Prepare the way of the Lorde in the wildernesse, make streight the path for our God in the desert. Let all valleys bee exalted, and euery mountaine and hill bee laid lowe. What so is crooked, let it be made streight, and let the rough bee made plaine fields. For the glory of the Lorde shall appeare, and all flesh shall at once see it. For why? the mouth of the Lord hath spoken it. The same voyce spake, Now cry. And the Prophet answered, What shall I cry? That all flesh is grasse, and that all the goodlinesse thereof is as the floure of the field. The grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuertheles, whether the grasse wither, or that the floure fade away, yet the word of our God endureth for euer. Goe vp vnto the high hill (O Sion) thou that bringest good tidings, lift vp thy voyce with power, O thou preacher Hierusalem, lift it vp without feare, and say vnto the cities of Iuda, Behold your God, behold, the Lorde God shall come with power, and beare rule with his arme, Beholde, he bringeth his treasure with him,

and

and his worꝛkes goe beſoꝛe him. Hee ſhall feede his flocke like a heardman, he ſhal gather the Lambes together with his arme, and carie them in his boſome, and ſhall kindly intreat thoſe that beare yong.

The Goſpel.

ELizabeths time came that ſhee ſhould be deliuered, and ſhee bꝛought foꝛth a ſonne. And her neighboꝛs and her couſins heard ſay, how the Loꝛd had ſhewed great mercy vpon her, and reioyced with her. And it foꝛtuned, that in the eight day they came to circumciſe the child, and called his name Zachary, after the name of his father. And his mother anſwered, and ſaid, Not ſo, but his name ſhall be called Iohn. And they ſaid vnto her, There is none of thy kindꝛed that is named with this name. And they made ſignes to his father, how hee would haue him called. And he aſked foꝛ wꝛiting tables, & wꝛote, ſaying, His name is Iohn. And they marueiled all. And his mouth was opened immediatly, and his tongue alſo, and hee ſpake, & pꝛaiſed God. And feare came on all them that dwelt nigh vnto him. And all theſe ſayings were noiſed abꝛoad thꝛoughout all the high country of Iury, & they that heard them, layde them vp in their hearts, ſaying, What maner of childe ſhall this bee? And the hand of the Loꝛd was with him. And his father Zacharias was filled with the holy Ghoſt, and pꝛophecied, ſaying, Pꝛaiſed bee the Loꝛd God of Iſrael, foꝛ hee hath viſited and redeemed his people, and hath raiſed vp an hoꝛne of ſaluation vnto vs, in the houſe of his ſeruant Dauid, euen as hee pꝛomiſed by the mouth of his holy Pꝛophets, which were ſince the woꝛld began. That we ſhould be ſaued from our enemies, and from the hand of all that hate vs. That hee would deale mercifully with our fa-

Luke 1. 57.

thers,

thers, and remember his holy Couenant: That hee would performe the othe which hee ſware to our father Abraham, for to giue vs. That we, being deliuered out of the hands of our enemies, might ſerue him without feare all the dayes of our life, in ſuch holineſſe and righteouſneſſe, as are acceptable for him. And thou childe ſhalt bee called the Prophet of the Higheſt: for thou ſhalt goe before the face of the Lord to prepare his wayes. To giue knowledge of ſaluation vnto his people, for the remiſſion of ſinnes, through the tender mercie of our God, whereby the day Spring from an high hath viſited vs. To giue light to them that ſit in darkeneſs, and in the ſhadow of death, and to guide our feet into the way of peace. And the childe grew, and waxed ſtrong in ſpirit, and was in wildernes, till the day came when hee ſhould ſhew himſelfe vnto the Iſraelites.

¶ S. Peters day.

The Collect.

ALmightie God, which by thy Son Jeſus Chriſt, haſt giuen to thine Apoſtle S. Peter many excellent gifts, and commandedſt him earneſtly to feed thy flocke: make, wee beſeech thee, all Biſhops and Paſtours diligently to preach thy holy word, and the people obediently to follow the ſame, that they may receiue the crowne of euerlaſting glory, through Jeſus Chriſt our Lord.

The Epiſtle.

Acts 12. 1.

AT the ſame time, Herod the King ſtretched forth his hands to vexe certaine of the Congregation, & he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Iewes, hee proceeded further, and tooke Peter alſo. Then were

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the dayes of sweet bread. And when he had caught him, he put him in prison also, and deliuered him to foure quaternions of soldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison. But prayer was made without ceasing of the Congregation vnto God for him. And when Herode would haue brought him out vnto the people, the same night slept Peter between two souldiers, bound with two chaines, and the keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, & stirred him vp, saying, Arise vp quickly. And his chaynes fell from his hands. And the Angel sayd vnto him, Gird thy selfe, and bind on thy sandals. And so he did. And he saith vnto him, Cast thy garment about thee, and follow me. And he came out, and followed him, and wist not that it was trueth which was done by the Angel, but thought that hee had seene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the City, which opened to them by the owne accord: and they went out, and passed through one street, and foorthwith the Angel departed from him. And when Peter was come to himselfe, he sayd, Now I know of a surety, that the Lord hath sent his Angel, and hath deliuered mee out of the hand of Herode, and from all the wayting of the people of the Iewes.

The Gospel.

WHen Iesus came into the coasts of the City, which is called Cesarea Philippi, hee asked his Disciples, saying, whom doe men say that I the Sonne of man am? They sayd, Some say that thou art Iohn Baptist, some Elias, some Ieremias, Mat. 16. 13.

or

or one of the Prophets. Hee ſayth vnto them, But whome ſay ye that I am? Simon Peter anſwered and ſayd, Thou art Chriſt the Sonne of the liuiug God. And Jeſus anſwered, and ſayd vnto him, Happy art thou Simon the ſonne of Jonas: for flesh and blood hath not opened that vnto thee, but my Father which is in heauen. And I ſay vnto thee, that thou art Peter, and vpon this Rocke will I build my Congregation, and the gates of hell ſhall not preuaile againſt it. And I will giue vnto thee the keyes of the kingdome of heauen: and whatſoeuer thou bindeſt in earth, ſhall bee bound in heauen: and whatſoeuer thou looſeſt in earth, ſhalbe looſed in heauen.

¶ Saint Iames the Apoſtle.

The Collect.

GRaunt, O mercifull God, that as thine holy Apoſtle Iames, leauing his father and all that he had without delay was obedient vnto the calling of thy Sonne Jeſus Chriſt, and followed him: So we forſaking all worldly and carnal affections, may be euermore ready to follow thy Commandements, through Jeſus Chriſt our Lord.

The Epiſtle.

Acts 11. 27.

IN thoſe dayes came Prophets from the Citie of Hieruſalem vnto Antioch. And there ſtoode vp one of them named Agabus, and ſignified by the Spirit, that there ſhould bee great dearth throughout all the world, which came to paſſe in the Emperour Claudius dayes. Then the diſciples, euery man according to his ability, purpoſed to ſend ſuccour vnto the brethren which dwelt in Jury: which thing they alſo did, and ſent it to the Elders by the handes of Barnabas and Saul. At the ſame time Herod the king

king ſtretched forth his hands to vexe certaine of the Congregation. And hee killed Iames the brother of Iohn with the ſword: and becauſe he ſaw it pleaſed the Iewes, he proceeded further, and took Peter alſo.

The Goſpel.

THen came to him the mother of Zebedees children, with her ſonnes, worſhipping him, and deſiring a certaine thing of him. And he ſaid vnto her, What wilt thou? She ſayd vnto him, Grant that theſe my two ſonnes may ſit, the one on thy Right hand, and the other on the left, in thy kingdome. But Ieſus anſwered, and ſayd, Ye wot not what ye aſke. Are ye able to drinke of the cup that I ſhall drinke of? and to be baptized with the baptiſme that I am baptized with? They ſayd vnto him, We are. He ſayd vnto them, Ye ſhall drinke in deed of my cup, and be baptized with the baptiſme that I am baptized with: but to ſit on my right hand and on my left, is not mine to giue, but it ſhall chance vnto them that it is prepared for of my Father. And when the ten heard this, they diſdained at the two brethren. But Ieſus called them vnto him, and ſayd, Yee know that the princes of the nations haue dominion ouer them, and they that are great men, exerciſe authority vpon them. It ſhall not be ſo among you. But whoſoeuer wil be great among you, let him be your miniſter, and whoſoeuer will be chiefe among you, let him be your ſeruant: Euen as the Sonne of man came not to be miniſtred vnto, but to miniſter, & to giue his life a redemption for many. Matt. 20. 20.

¶ S. Bartholomew Apoſtle.

The Collect.

O Almighty and euerlaſting God, which haſt giuen grace to thine Apoſtle Bartholomew, truely to

to beleeue and to preach thy word: grant we beseech thee vnto thy Church, both to loue that hee beleeued, and to preach that hee taught, through Christ our Lord.

The Epistle.

Acts 5. 12.

BY the handes of the Apostles were many signes & wonders shewed among the people: and they were all together with one accord in Salomons porch. And of other durst no man ioyne himselfe to them: Neuertheless the people magnified them. The number of them that beleeued in the Lord, both of men & women, grew more & more; insomuch that they brought the sicke into the streets, and layd them on beds and couches, that at the least way the shadow of Peter when he came by, might shadow some of them. There came also a multitude out of the cities round about, vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, and they were healed euery one.

The Gospel.

Luke 22. 24.

AND there was a strife among them, which of them should seeme to bee the greatest. And hee sayd vnto them, The Kings of Nations reigne ouer them, and they that haue authoritie vpon them, are called Gracious lords: but yee shall not so be. But he that is greatest among you, shall be as the yonger, and he that is chiefe, shall be as he that doeth minister. For whether is greater, hee that sitteth at meat, or hee that serueth? Is not he that sitteth at meat? But I am among you as one that ministreth. Ye are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed vnto me, that ye may eate and

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drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel.

¶ S. Matthew Apostle.

The Collect.

ALmighty God, which by thy blessed Sonne didst call Matthew from the receit of Custome, to be an Apostle and Euangelist: Grant vs grace to forsake all couetous desires and inordinate loue of riches, and to follow thy said Sonne Iesus Christ, who liueth and reigneth with thee and the holy Ghost, &c.

The Epistle.

SEeing that we haue such an Office, euen as God hath had mercy on vs, wee goe not out of kinde, but haue cast from vs the cloakes of vnhonestly, and walke not in craftinesse, neither handle we the word of God deceitfully, but open the trueth, and report our selues to euery mans conscience in the sight of God. If our Gospel bee yet hid, it is hid among them that are lost, in whom the god of this world hath blinded the mindes of them which beleeue not, lest the light of the Gospel of the glory of Christ (which is the Image of God) should shine vnto them. For wee preach not our selues, but Christ Iesus to be the Lord, and our selues your seruants for Iesus sake. For it is God that commandeth the light to shine out of darknes, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Iesus Christ. 2. Cor. 4. 1.

The Gospel.

AND as Iesus passed foorth frō thence, he saw a man named Matthew, sitting at the receit af Custome: and he sayd vnto him, Follow me. And he arose, & followed him. And it came to passe, as Iesus sate Matth. 9. 9.

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at meate in his house, beholde, many Publicanes also and sinners that came, sate downe with Jesus and his disciples. And when the Pharisees saw it, they sayd vnto his disciples, Why eateth your master with Publicanes and sinners? But when Jesus heard that, he sayd vnto them, They that be strong need not the Physician, but they that are sicke. Goe ye rather and learne what that meaneth: I will haue mercy, and not sacrifice, For I am not come to call the righteous, but sinners to repentance.

¶ S.Michael and all Angels.

The Collect.

Everlasting God, which hast ordeined and constituted the seruices of all Angels and men in a wonderfull order: mercifully grant, that they which alway doe thee seruice in heauen, may by thy appoyntment succour and defend vs in earth, through Jesus Christ our Lord.

The Epistle.

Apoc. 12. 7.

THere was a great battell in heauen: Michael and his Angels fought with the dragon, and the dragon fought with his Angels, and preuailed not, neither was their place found any more in heauen. And the great dragon that old serpent, called the deuill and Satanas, was cast out, which deceiueth all the world. And he was cast into the earth, and his angels were cast out also with him. And I heard a lowd voyce, saying, Jn heauen is now made saluation, and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimony, and

and they loued not their liues vnto the death. Therefore reioyce yee heauens, and ye that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel.

AT the same time came the disciples vnto Iesus, saying, Who is the greatest in the kingdome of heauen? Iesus called a childe vnto him, and set him in the middest of them, and said, Verely I say vnto you, except ye turne, and become as children, ye shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my Name, receiueth me. But whoso doth offend one of these little ones which beleeue in me, it were better for him that a millstone were hanged about his necke, and that he were drowned in the depth of the Sea. Woe vnto the world because of offences. Necessary it is that offences come: but woe vnto the man by whom the offence commeth. Wherefore, if thy hand or thy foote hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then thou shouldest (hauing two hands, or two feete) be cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then (hauing two eyes) to be cast into hell fire. Take heede that ye despise not one of these little ones. For I say vnto you, that in heauen their Angels do alwayes behold the face of my Father, which is in heauen. Matth. 18. 1.

S. Luke the Euangelist.

The Collect.

ALmightie God, which calledst Luke the Physician, whose praise is in ỹ Gospel, to be a Physician of the soule, it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Jesus Christ our Lord.

The Epistle.

2. Tim. 4. 1

WAtch thou in all things, suffer afflictions, doe the worke throughly of an Euangelist, fulfil thine office vnto the vttermost. Be sober. For I am now ready to bee offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is laid vp for me a Crowne of righteousnes, which the Lord, that is a righteous Judge, shall giue me at that day, not to me onely, but to all them that loue his comming. Doe thy diligence that thou mayest come shortly vnto mee. For Demas hath forsaken me, and loueth this present world, & is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, only Lucas is with me. Take Marke, and bring him with thee: for he is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloake that I left at Troada with Carpus, when thou commest, bring with thee, and the bookes, but especially the parchment. Alexander the Coppersmith did me much euill, the Lord reward him according to his deeds: of whom bee thou ware also, for he hath greatly withstood our words.

The Gospel.

Luk. 10. 1.

THe Lord appointed other seuentie and two also, and sent them two and two before him into euery city and place, whither hee himselfe would come. Therefore hee said vnto them,

them, The haruеſt is great, but the labourers are few. Pray ye therfore the Lord of the haruеſt to ſend forth labourers into his haruеſt. Goe your wayes, beholde, I ſend you forth as Lambes among woluеs. Beare no wallet, neither ſcrip, nor ſhooes, and ſalute no man by the way. Into whatſoeuer houſe yee enter, firſt ſay, Peace be to this houſe. And if the ſonne of Peace be there, your peace ſhall reſt vpon him, if not, it ſhall returne to you againe. And in the ſame houſe tary ſtill, eating and drinking ſuch as they giue: For the labourer is worthy of his reward.

¶ Simon and Iude Apoſtles.

The Collect.

ALmighty God, which haſt builded thy Congregation vpon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelfe being the head corner ſtone: grant vs ſo to bee ioyned together in vnity of ſpirit by their doctrine, that wee may bee made an holy Temple acceptable to thee, through Jeſus Chriſt our Lord.

The Epiſtle.

IVdas the ſeruant of Jeſus Chriſt, the brother of James, to them which are called and ſanctified in God the Father, and preſerued in Jeſus Chriſt: mercie vnto you, and peace, and loue be multiplyed. Beloued, when I gaue all diligence to write vnto you of the common ſaluation, it was needefull for me to write vnto you, to exhort you that ye ſhould continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men craftily crept in, of which it was written afore time vnto ſuch iudgement: they turne the grace of our God into wantonneſſe, & deny God (which is the Iude 1.

onely Lord) and our Lord Iesus Christ. My minde is therefore to put you in remembrance, forasmuch as yee once know this, how that the Lord, after that hee had deliuered the people out of Egypt, destroyed them which after beleeued not. The Angels also which kept not their first estate, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darkenesse, vnto the iudgement of the great day. Euen as Sodom and Gomorrhe, and the cities about them, which in like maner defiled themselues with fornication, and followed strange flesh, are set foorth for an example, and suffer the paine of eternall fire. Likewise these being deceiued by dreames, defile the flesh, despise rulers, and speake euill of them that are in authoritie.

The Gospel.

Iohn 15. 17.

THis commande I you, that ye loue together. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would loue his owne: howbeit, because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word, that I said vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these things will they doe vnto you for my Names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloake their sinne withall: Hee that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should haue had no sinne: but now haue they both seene and hated, not onely me, but also my

Father.

Father. But this happeneth, that the saying might be fulfilled that is written in their Law, They hated me without a cause. But when the Comforter is come, whom I will send vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, he shall testifie of me. And ye shall beare witnesse also, because ye haue bene with me from the beginning.

¶ All Saints.

The Collect.

ALmighty God, which hast knit together thy elect in one communion and fellowship, in the mysticall body of thy Sonne Christ our Lord: graunt vs grace so to follow thy holy Saints in all vertuous and godly liuing, that wee may come to those vnspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Iesus Christ our Lord. Amen.

The Epistle.

BEhold, I John sawanother Angel ascend from the rising of the Sunne, which had the seale of the liuing God, and hee cryed with a lowd voyce to the foure Angels, to whom power was giuen to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, neither the trees, till wee haue sealed the seruãts of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and forty and foure thousand of all the tribes of the children of Israel. Apoc. 7.2

Of the tribe of Juda, were sealed xii. M.
Of the tribe of Reuben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Aser, were sealed xii. M.
Of the tribe of Nephthalim, were sealed xii. M.

Of the tribe of Manasses, were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Leui, were sealed xii. M.
Of the tribe of Isachar, were sealed xii. M.
Of the tribe of Zabulon, were sealed xii. M.
Of the tribe of Joseph, were sealed xii. M.
Of the tribe of Beniamin, were sealed xii. M.

After this I beheld, and lo, a great multitude (which no man can number) of all Nations, and people, and tongues, stood before the seat, and before the Lambe, clothed with long white garments, and Palmes in their hands, & cryed with a lowd voyce, saying, Saluation be ascribed to him that sitteth vpon the seat of our God, and vnto the Lambe. And all the Angels stood in the compasse of the seat, & of the Elders, & the foure beastes, & fell before the seat on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisedome, and thankes, and honour, and power, and might be vnto our God for euermore. Amen.

The Gospel.

Matt. 5. 1. IEsus seeing the people, went vp into a mountaine, and when hee was set, his disciples came to him. And after that hee had opened his mouth, hee taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they that hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shal obteine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall bee called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the king-

kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsly say all maner of euil saying against you for my sake, reioyce and be glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you.

¶ The order for the Administration of the Lords Supper, or Holy Communion.

SO many as intend to be partakers of the holy Communion, shall signifie their names to the Curate ouer night, or els in the morning afore the beginning of Morning prayer, or immediatly after.

And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed: the Curate hauing knowledge thereof, shal call him, and aduertise him in any wise not to presume to the Lords Table, vntill he haue openly declared himselfe to haue truely repented and amended his former naughty life, that the Congregation may thereby bee satisfied, which afore were offended, and that he haue recompensed the parties whom he hath done wrong vnto, or at the least declare himselfe to be in full purpose so to doe, as soone as he conueniently may.

The same order shall the Curate vse with those betwixt whom he perceiueth malice & hatred to reigne, not suffering them to be partakers of the Lords Table, vntill he know them to be reconciled. And if one of the parties so at variance, be content to forgiue from the bottome of his heart, all that the other hath trespassed against him, and to make amends for that he himselfe hath offended, and the other party wil not be perswaded to a godly vnitie, but remaine still in his frowardnes and malice: the

Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate.

The Table hauing at the Cõmunion time a faire white linen cloth vpon it, ſhall ſtand in the body of the Church, or in the Chancell, where Morning prayer and Euening prayer be appointed to be ſaid. And the Prieſt ſtanding at the Northſide of the Table, ſhal ſay the Lords prayer, with this Collect following.

¶ The Communion.

ALmighty God, vnto whom all hearts be open, all deſires knowen, and from whom no ſecrets are hid: cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that wee may perfectly loue thee, and worthily magnifie thy holy Name, through Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt rehearſe diſtinctly all the ten Commandements: and the people kneeling, ſhall after euery Commandement aske God mercy for their tranſgreſſion of the ſame after this ſort.

Miniſter.

GOd ſpake theſe wordes, & ſayd, I am the Lord thy God: Thou ſhalt haue none other Gods but me.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Miniſter.

Thou ſhalt not make to thy ſelfe any grauen Image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them: For I the Lord thy God am a iealous

God,

God, and visit the sinnes of the fathers vpon the children, vnto the third & fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me, and keepe my Commandements.

People.

Lord haue mercy vpon vs, and encline our hearts to keepe this Law.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: For the Lord will not holde him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, and encline our hearts to keepe this Law.

Minister.

Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt do no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy mayd seruant, thy cattell, and the stranger that is within thy gates: For in sixe dayes the Lord made heauen and earth, the Sea and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and hallowed it.

People.

Lord haue mercy vpon vs, and encline our hearts to keepe this Law.

Minister.

Honour thy father and thy mother, that thy dayes may bee long in the land which the Lord thy God giueth thee.

People.

Lord haue mercy vpon vs, and encline our hearts to keepe this Law.

Minister.

Minister.

Thou shalt doe no murther.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not commit adultery.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbours wife, nor his seruant, nor his mayde, nor his oxe, nor his asse, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, we beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing vp, and saying.

¶ Let vs pray.

ALmighty God, whose kingdome is euerlasting, and power infinite, haue mercy vpon the whole

Con-

Congregation, and ſo rule the heart of thy choſen ſeruant James our King & Gouernour, that hee knowing whoſe miniſter he is, may aboue all things ſeeke thy honour and glory, and that we his Subiects, duely conſidering whoſe authority he hath, may faithfully ſerue, honour, and humbly obey him, in thee, and for thee, according to thy bleſſed word and ordinance, through Jeſus Chriſt our Lord, who with thee and the holy Ghoſt liueth and reigneth euer one God, world without end. Amen.

ALmighty and euerlaſting God, we be taught by thy holy word, that the hearts of kings are in thy rule and gouernance, and that thou doeſt diſpoſe and turne them, as it ſeemeth beſt to thy godly wiſedome: we humbly beſeech thee, ſo to diſpoſe and gouerne the heart of James thy ſeruant, our King and Gouernour, that in all his thoughts, words and workes, he may euer ſeeke thy honour and glory, and ſtudy to preſerue thy people committed to his charge, in wealth, peace, and godlineſſe: Grant this, O mercifull Father, for thy deare Sonnes ſake Jeſus Chriſt our Lord. Amen.

¶ Immediatly after the Collects, the Prieſt ſhall read the Epiſtle, beginning thus.

The Epiſtle written in the Chapter of

¶ And the Epiſtle ended, he ſhall ſay the Goſpel beginning thus,

The Goſpel written in the Chapter of

¶ And the Epiſtle and Goſpel being ended, ſhall be ſaid the Creed.

IBeleeue in one God, the Father Almighty, maker of heauen and earth, and of all things viſible and inuiſible: and in one Lord Jeſus Chriſt, the onely begotten Sonne of God, begotten of his Father before all worlds, God of God,

Light

Light of Light, very God of very God, begotten, not made, being of one ſubſtance with the Father, by whom all things were made: who for vs men, and for our ſaluation, came downe from heauen, and was incarnate by the holy Ghoſt of the Virgin Mary, and was made man, and was crucified alſo for vs vnder Pontius Pilate. He ſuffered, and was buried, and the third day he roſe againe, according to the Scriptures, and aſcended into heauen, and ſitteth on the right hand of the Father. And hee ſhall come againe with glory to iudge both the quicke and the dead: whoſe kingdome ſhall haue no ende. And I beleeue in the holy Ghoſt, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worſhipped and glorified, who ſpake by the Prophets. And I beleeue one Catholique and Apoſtolique Church. I acknowledge one Baptiſme for the remiſſion of ſinnes. And I looke for the reſurrection of the dead, and the life of the world to come. Amen.

¶ After the Creed, if there be no Sermon, ſhall follow one of the Homilies already ſet foorth, or hereafter to be ſet foorth by common authoritie.

¶ After ſuch Sermon, Homily, or Exhortation, the Curate ſhall declare vnto the people, whether there be any Holy dayes, or Faſting dayes the weeke following, and earneſtly exhort them to remember the poore, ſaying one or moe of theſe ſentences following, as he thinketh moſt conuenient by his diſcretion.

Matth. 5. LEt your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heauen.

Matth. 6. Lay not vp for your ſelues treaſures vpon the earth, where the ruſt and moth doeth corrupt, and where theeues

theeues breake thorow and steale: but lay vp for your selues treasure in heauen, where neither rust nor moth doth corrupt, and where theeues doe not breake thorow and steale.

Whatsoeuer yee would that men should doe vnto you, euen so doe vnto them, for this is the Lawe and the Prophets. Matth 7

Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doth the will of my father which is in heauen. Matth. 7

Zache stood forth, and saide vnto the Lorde, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure fold. Luke 19

Who goeth a warfare at any time of his owne cost? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke? 1. Cor 9

If we haue sowen vnto you spirituall things, is it a great matter if we shall reape your worldly things? 1. Cor. 9

Doe ye not know, that they which minister about holy things, liue of the sacrifice? and they which wait of the altar, are partakers with the altar? Euen so hath the Lord also ordained, that they which preach the Gospel, should liue of the Gospel. 1. Cor. 9

Hee that soweth little, shall reape little: and hee that soweth plenteously, shall reape plenteously. Let euery man do according as he is disposed in his heart, not grudging, or of necessitie, for God loueth a cheerefull giuer. 2. Cor. 9

Let him that is taught in the word, minister vnto him that teacheth, in all good things. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape. Galat 6

While we haue time, let vs doe good vnto all men, Galat. 6

and

and ſpecially vnto them which are of the houſhold of faith.

1. Tim. 6. Godlineſſe is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we cary any thing out.

1. Tim. 6. Charge them which are rich in this world, that they be ready to giue, and glad to diſtribute, laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may attaine eternall life.

Heb. 6. God is not vnrighteous, that hee will forget your workes and labour that proceedeth of loue, which loue ye haue ſhewed for his Names ſake, which haue miniſtred vnto the Saints, and yet doe miniſter.

Heb. 13. To doe good, and to diſtribute forget not, for with ſuch ſacrifices God is pleaſed.

1. Iohn 3. Who ſo hath this worlds good, and ſeeth his brother haue need, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him?

Tob. 4. Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord ſhall not be turned away from thee.

Tob. 4. Be mercifull after thy power. If thou haſt much, giue plenteouſly. If thou haſt little, doe thy diligence gladly to giue of that little: for ſo gathereſt thou thy ſelfe a good reward in the day of neceſſitie.

Prou. 19. He that hath pity vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it ſhall bee paied him againe.

Pſal 41. Bleſſed be the man that prouideth for the ſicke and needy: the Lord ſhall deliuer him in the time of trouble.

¶ Then ſhall the Churchwardens, or ſome other by them appointed, gather the deuotion of the people, and put the ſame into the poore mans boxe, and vpon the offering dayes appointed, euery man and woman ſhall pay

to

to the Curate the due and accuſtomed offerings, After which done, the Prieſt ſhall ſay.

Let vs pray for the whole ſtate of Chriſts Church militant here in earth.

ALmighty and euerliuing God, which by thy holy Apoſtle haſt taught vs to make prayers and ſupplications, and to giue thankes for all men: wee humbly beſeech thee, moſt mercifully (to accept our almes, and) **to receiue theſe our prayers, which wee offer vnto thy diuine Maieſtie, beſeeching thee to inſpire continually the vniuerſall Church with the ſpirit of trueth, vnitie, and concord: and grant that all they that doe confeſſe thy holy Name, may agree in the trueth of thy holy Word, and liue in vnitie and godly loue. We beſeech thee alſo to ſaue and defend all Chriſtian Kings, Princes, and Gouernours, and ſpecially thy ſeruant James our King, that vnder him wee may be godly and quietly gouerned. And grant vnto his whole Counſel, and to all that be put in authority vnder him, that they may truely and indifferently miniſter iuſtice, to the puniſhment of wickedneſſe and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Biſhops, Paſtours and Curates, that they may both by their life and doctrine ſet forth thy true and liuely word, and rightly and duely adminiſter thy holy Sacraments. And to all thy people giue thy heauenly grace, and ſpecially to this Congregation here preſent, that with meeke heart and due reuerence, they may heare and receiue thy holy Word, truly ſeruing thee in holineſſe and righteouſneſſe all the dayes of their life. And we moſt humbly beſeech thee of thy goodneſſe (O Lord) to comfort and ſuccour all them which in this tranſitory life bee in trouble, ſorrow,**

If there be no almes giuen vnto the poore, then ſhall the words (*of accepting our almes,*) be left out vnſayd.

row, need, ſickenes, or any other aduerſitie: Graunt this, O Father, for Jeſus Chriſts ſake our onely mediatour and aduocate. Amen.

¶ Then ſhall follow this exhortation at certaine times, when the Curate ſhall ſee the people negligent to come to the holy Communion.

WE be come together at this time (dearly beloued brethren) to feed at the Lords Supper, vnto the which in Gods behalfe I bid you all that be here preſent, and beſeech you for the Lord Jeſus Chriſtes ſake, that ye will not refuſe to come thereto, being ſo louingly called & bidden of God himſelfe. Ye know how grieuous & vnkinde a thing it is, when a man hath prepared a rich feaſt, decked his table with all kinde of prouiſion, ſo that there lacketh nothing but the gheſts to ſit downe, and yet they which be called (without any cauſe) moſt vnthankfully refuſe to come. Which of you in ſuch a caſe would not bee moued? who would not thinke a great iniurie and wrong done vnto him? Wherefore moſt dearely beloued in Chriſt, take yee good heed, leſt yee withdrawing your ſelues from this holy ſupper, prouoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe letted with worldly buſineſſe: but ſuch excuſes be not ſo eaſily accepted and allowed before God. If any man ſay, I am a grieuous ſinner, and therefore am afraide to come: wherefore then doe you not repent and amend? When God calleth you, be you not aſhamed to ſay ye will not come? When you ſhould returne to God, will you excuſe your ſelfe, and ſay that you be not ready? Conſider earneſtly with yur ſelues, how little ſuch fained excuſes ſhall auaile before God. They that refuſed the feaſt in the

Goſpel

Gospel, because they had bought a farme, or would try their yokes of oxen, or because they were married, were not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christes behalfe, I exhort you, as you loue your owne saluation, that ye will be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeeld vp his soule by death vpon the Crosse for your health, euen so it is your duetie to receiue the Communion together in the remembrance of his death, as he himselfe commanded. Now, if ye will in no wise thus doe, consider with your selues, how great iniurie you do vnto God, and how sore punishment hangeth ouer your heads for the same. And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, & beseech you, that vnto this vnkindnesse yee will not adde any more: Which thing ye shall doe, if ye stand by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this be counted els, then a further contempt & vnkindnesse vnto God? Truely, it is a great vnthankfulnesse to say nay, when yee bee called: but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you, what can this be else, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye, and eate, Take, and drinke ye all of this, Doe this in remembrance of me. With what face then, or with what conuntenance shal ye heare these words? What wil this be els, but a neglecting, a despising and mocking of the Testament of Christ? wherefore, rather then ye should so do, depart you hence, and giue place to them that bee godly disposed. But when you de-

part, I beseech you pender with your selues from whom ye depart. Ye depart from the Lords table, ye depart from your brethren, & from the banket of most heauenly food. These things if ye earnestly consider, ye shall by Gods grace returne to a better minde, for the obtaining whereof we shall make our humble petitions, while we shall receiue the holy Communion.

¶ And sometime shall this be said also, at the discretion of the Curate.

DEarely beloued, forasmuch as our duty is to render to Almightie God our heauenly Father most heartie thankes, for that he hath giuen his Sonne our Sauiour Iesus Christ, not onely to die for vs, but also to bee our spirituall food and sustenance, as it is declared vnto vs as well by Gods word, as by the holy Sacraments of his blessed body and blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: my duetie is to exhort you to consider the dignitie of the holy mysterie, and the great perill of the vnworthy receiuing thereof, and so to search and examine your owne consciences, as you should come holy and cleane to a most godly and heauenly feast, so that in no wise yee come but in the marriage garment required of God in holy Scripture, and so come and be receiued, as worthy partakers of such a heauenly Table. The way and meanes thereto, is: First to examine your liues and conuersation by the rule of Gods Commaundements, and wherein soeuer yee shall perceiue your selues to haue offended, either by will, word, or deed, there bewaile your owne sinfull liues, and confesse your selues to Almightie God, with full purpose of amendement of life. And if you

shall

ſhall perceiue your offences to be ſuch, as be not onely againſt God, but alſo againſt your neighbours: then you ſhall reconcile your ſelues vnto them, ready to make reſtitution and ſatisfaction, according to the vttermoſt of your powers, for all iniuries & wrongs done by you to any other, and likewiſe being ready to forgiue other that haue offended you, as you would haue forgiueneſſe of your offences at Gods hand: for otherwiſe the receiuing of the holy Communion doth nothing elſe but increaſe your damnation. And becauſe it is requiſite ẏ no man ſhould come to the holy Communion, but with a full truſt in Gods mercy, and with a quiet conſcience: therefore if there be any of you, which by the meanes aforeſaid cannot quiet his own conſcience, but requireth further comfort or counſell, then let him come to me, or ſome other diſcreet and learned Miniſter of Gods word, and open his griefe, that he may receiue ſuch ghoſtly counſell, aduiſe, and comfort, as his conſcience may be relieued, and that by the miniſtery of Gods word hee may receiue comfort, and the benefit of abſolution, to the quieting of his conſcience, and auoyding of all ſcruple and doubtfulneſſe.

¶ Then ſhall the Prieſt ſay this Exhortation.

DEarely beloued in the Lord, yee that minde to come to the holy Communion of the body and blood of our Sauiour Chriſt, muſt conſider what Saint Paul writeth to the Corinthians, how he exhorteth all perſons diligently to trie & examine themſelues, before they preſume to eat of that bread, and drinke of that cup. For as the benefit is great, if with a true penitent heart and liuely faith we receiue that holy Sacrament (for then we ſpiritually eat the fleſh of Chriſt, & drinke his blood, then we dwell in Chriſt,

and Christ in vs, we bee one with Christ, and Christ with vs:) So is the danger great, if wee receiue the same vnworthily. For then we be guiltie of the body and blood of Christ our Sauiour: we eate and drinke our owne damnation, not considering the Lords body: we kindle Gods wrath against vs: wee prouoke him to plague vs with diuers diseases, and sundry kinds of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or bee in malice or enuie, or in any other grieuous crime, bewayle your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body & soule. Judge therefore your selues, brethren, that ye be not iudged of the Lord. Repent you truely for your sinnes past: haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, and be in perfect charitie with all men, so shall ye be meete partakers of those holy mysteries. And aboue all things, yee must giue most humble and heartie thankes to God the Father, the Sonne, and the holy Ghost, for the redemption of the world by the death and passion of our Sauiour Christ, both God & man, who did humble himselfe euen vnto the death vpon the Crosse for vs miserable sinners, which lay in darkenesse and shadow of death, that he might make vs the children of God, and exalt vs to euerlasting life. And to the ende that we should alway remember the exceeding great loue of our Master and only Sauiour Jesus Christ, thus dying for vs, and the innumerable benefits which by his precious bloodshedding he hath obtayned to vs: he hath instituted and ordained holy mysteries, as pledges of his loue, and continuall remembrance

byance of his death, to our great and endleſſe comfort. To him therefore, with the Father and the holy Ghoſt, let vs giue (as we are moſt bounden) continuall thankes, ſubmitting our ſelues wholly to his holy will and pleaſure, and ſtudying to ſerue him in true holineſſe and righteouſneſſe all the dayes of our life, Amen.

¶ Then ſhall the Prieſt ſay to them that come to receiue the holy Communion.

YOu that doe truely and earneſtly repent you of your ſinnes, and be in loue and charity with your neighbours, and intend to leade a new life, following the Commaundements of God, and walking from henceforth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort, make your humble confeſſion to Almighty God before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then ſhall this generall Confeſſion be made in the name of all thoſe that are minded to receiue the holy Communion, either by one of them, or els by one of the Miniſters, or by the Prieſt himſelfe, all kneeling humbly vpon their knees.

ALmighty God, Father of our Lord Jeſus Chriſt, maker of all things, Judge of all men, we knowledge and bewaile our manifolde ſinnes and wickedneſſe, which wee from time to time moſt grieuouſly haue committed, by thought, word, and deed, againſt thy diuine Maieſtie, prouoking moſt iuſtly thy wrath and indignation againſt vs. Wee doe earneſtly repent, and bee heartily ſory for theſe our miſdoings, the remembrance of them is grieuous vnto vs, the burthen of them is intollerable: Haue mercy vpon vs, haue mercy vpon vs, moſt mercifull Father, for thy Sonne our Lord Jeſus Chriſts ſake, forgiue vs

all that is past, and grant that we may euer hereafter serue and please thee in newnesse of life, to the honour and glory of thy Name, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest or the Bishop being present, stand vp, and turning himselfe to the people, say thus.

ALmighty God our heauenly Father, who of his great mercy hath promised forgiuenesse of sinnes to all them which with hearty repentance and true faith turne vnto him: Haue mercy vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnes, and bring you to euerlasting life, through Iesus Christ our Lord, Amen.

¶ Then shall the Priest also say.

¶ Heare what comfortable wordes our Sauiour Christ sayth to all that truely turne to him.

Come vnto me all that trauell and be heauy laden, and I will refresh you.

So God loued the world, that he gaue his onely begotten Sonne, to the end that all that beleeue in him should not perish but haue life euerlasting.

¶ Heare also what S. Paul saith.

This is a true saying, and worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners.

¶ Heare also what S. Iohn saith.

If any man sinne, we haue an Aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes.

¶ After which the Priest shall proceed, saying.

Lift vp your hearts.

Answere.

We lift them vp vnto the Lord.

Priest.

Let vs giue thankes vnto our Lord God.

Answere.

Answere.

It is meet and right so to doe.

Priest.

It is very meete, right, and our bounden duetie, that wee should at all times, and in all places, giue thankes vnto thee. O Lord, holy Father, Almighty, euerlasting God.

¶ Here shall follow the Proper Preface, according to the time, if there be any specially appointed, or els immediatly shall follow, **Therefore with Angels, &c.**

¶ Proper Prefaces.

¶ Vpon Christmas day, and seuen dayes after.

BEcause thou diddest giue Iesus Christ thine onely Sonne to bee borne as this day for vs, who by the operation of the holy Ghost was made very man, of the substance of the Virgin Mary his mother, & that without spot of sinne, to make vs cleane from all sinne. Therefore with Angels, &c.

¶ Vpon Easter day, and seuen dayes after.

BVt chiefly are we bound to praise thee for the glorious resurrection of thy Sonne Iesus Christ our Lord: for hee is the very Paschal Lambe which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe hath restored to vs euerlasting life. Therefore with Angels, &c.

¶ Vpon Ascension day, and seuen dayes after.

THrough thy most dearely beloued Sonne Iesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight, ascended vp into heauen, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glory. Therefore with Angels, and Archangels, &c.

¶ Vpon Whitsunday, and sixe dayes after.

THrough Iesus Christ our Lord, according to whose most true promise the holy Ghost came downe this day from heauen, with a sudden great sound, as it had bene a mighty winde, in the likenesse of fiery tongues, lighting vpon the Apostles, to teach them, and to leade them to all trueth, giuing them both the gift of diuers languages, and also boldnesse with feruent zeale, constantly to preach the Gospel vnto all Nations, whereby wee are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

¶ Vpon the feast of Trinitie onely.

IT is very meet, right, and our bounden duetie, that we should at all times & in all places giue thankes to thee, O Lord, Almighty, & euerlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleeue of the glory of the Father, the same we beleeue of the Sonne, and of the holy Ghost, without any difference or inequalitie. Therefore, &c.

¶ After which Prefaces shall follow immediatly.

THerefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praysing thee, and saying, Holy, holy, holy, Lord God of hosts. Heauen and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ Then shall the Priest, kneeling downe at Gods board, say in the name of all them that shall receiue the Communion, this prayer following.

WE doe not presume to come to this thy Table, O mercifull Lord, trusting in our owne righteousnesse, but in thy manifolde and great mercies.

mercies. Wee be not worthy so much as to gather vp the crummes vnder thy Table. But thou art the same Lord, whose propertie is alwayes to haue mercy: grant vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Jesus Christ, and to drinke his blood, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.

¶ Then the Priest standing vp shall say as followeth.

ALmighty God our heauenly Father, which of thy tender mercy diddest giue thine onely Sonne Jesus Christ to suffer death vpon the Crosse for our redemption, who made there by his one oblation of himselfe once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world, and did institute, and in his holy Gospel command vs to continue a perpetual memory of that his precious death, vntil his comming againe: Heare vs, O mercifull Father, we beseech thee, and graunt that wee receiuing these thy creatures of Bread and Wine, according to thy Sonne our Sauiour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed, tooke bread, and when he had giuen thankes, hee brake it, and gaue it to his disciples, saying, Take, eat, this is my body, which is giuen for you, doe this in remembrance of me. Likewise after Supper he tooke the cup, and when he had giuen thanks, he gaue it to them, saying, Drinke ye all of this, for this is my blood of the New Testament, which is shed for you and for many for the remission of sinnes: do this as oft as ye shall drinke it, in remembrance of me.

¶ Then shall the Minister first receiue the Communion in both

both kindes himselfe, and next deliuer it to other Ministers (if any bee there present) that they may helpe the chiefe Minister, and after, to the people in their handes, kneeling. And when he deliuereth the bread, he shal say.

THe body of our Lord Iesus Christ, which was giuen for thee, preserue thy body & soule into euerlasting life: and take and eate this, in remembrance that Christ died for thee, and feede on him in thine heart by faith, with thankesgiuing.

¶ And the Minister that deliuereth the Cup, shall say.

THe blood of our Lord Iesus Christ which was shed for thee, preserue thy body and soule into euerlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankefull.

¶ Then shall the Priest say the Lords prayer, the people repeating after him euery petition. After shall be said as followeth.

O Lord our heauenly Father, we thy humble seruants entirely desire thy fatherly goodnes, mercifully to accept this our sacrifice of prayse & thankesgiuing, most humbly beseeching thee to grant, that by the merits and death of thy Sonne Iesus Christ, and through faith in his blood, wee and all thy whole Church may obtaine remission of our sinnes, and all other benefits of his passion. And here wee offer and present vnto thee, O Lord, our selues, our soules and bodies, to bee a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although wee bee vnworthy, through our manifolde sinnes, to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden duety and seruice, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whom, and

with whom, in the vnity of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, world without end, Amen.

¶ Or this.

ALmighty and euerliuing God, we most heartily thanke thee, for that thou doest vouchsafe to feed vs which haue duely receiued these holy mysteries, with the spirituall food of the most precious body and blood of thy Sonne our Sauiour Iesus Christ, and doest assure vs thereby of thy fauour and goodnes toward vs, and that wee be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and be also heires through hope, of thy euerlasting kingdom, by the merits of the most precious death and passion of thy deare Sonne: wee now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and doe all such good workes, as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without ende. Amen.

¶ Then shalbe said or sung.

GLory be to God on high, and in earth peace, good wil towards men. We praise thee, we blesse thee, we worship thee, wee glorifie thee, wee giue thankes to thee for thy great glory, O Lord God, heauenly King, God the Father Almighty, O Lord, the onely begotten Sonne Iesu Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of God the Father, haue mercy vpon vs. For thou onely

onely art holy, thou onely art the Lord, thou onely O Christ, with the holy Ghost, art most high in the glory of God the Father, Amen.

¶ Then the Priest, or the Bishop if he be present, shall let them depart with this blessing.

THe peace of God, which passeth all vnderstanding, keepe your hearts and mindes in the knowledge and loue of God, and of his Sonne Jesus Christ our Lord, and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes, Amen.

¶ Collects to be said after the Offertory, when there is no Communion, euery such day one. And the same may be said also as often as occasion shal serue, after the Collects either of Morning and Euening prayer, Communion, or Letany, by the discretion of the Minister.

ASsist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainment of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord, Amen.

O Almighty Lord and euerliuing God, vouchsafe we beseech thee to direct, sanctifie, and gouerne both our hearts & bodies in the wayes of thy Lawes, and in the workes of thy Commaundements, that through thy most mighty protection, both here and euer, we may be preserued in body and soule, through our Lord and Sauiour Jesus Christ, Amen.

GRant we beseech thee, Almighty God, that the wordes which we haue heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts, that they may bring foorth in vs the fruit of good liuing, to the honour and

praise

praise of thy Name, through Iesus Christ our Lord, Amen.

PReuent vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued, and ended in thee, wee may glorifie thy holy Name, and finally by thy mercie obtaine euerlasting life, through Iesus Christ our Lord. Amen.

ALmighty God, the fountaine of all wisedome, which knowest our necessities before wee aske, and our ignorance in asking: we beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthines we dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs, for the worthinesse of thy Sonne Iesus Christ our Lord. Amen.

ALmighty God, which hast promised to heare the petitions of them that aske in thy sonnes Name, we beseech thee mercifully to encline thine eares to vs that haue made now our prayers and supplications vnto thee, and graunt that those things which wee haue faithfully asked according to thy will, may effectually be obteined, to the reliefe of our necessitie, and to the setting foorth of thy glory, through Iesus Christ our Lord, Amen.

¶ Vpon the holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer (for the whole state of Christs Church militant here in earth) and one or moe of these Collects afore rehearsed, as occasion shall serue. And there shalbe no celebration of the Lords Supper, except there bee a good number to communicate with the Priest, according to his discretion. And if there bee not aboue twentie persons in the Parish of discretion to receiue the Communion, yet there shall bee

no Communion, except foure or three at the leaſt communicate with the Prieſt.

And in Cathedrall and Collegiat Churches, where bee many Prieſts and Deacons, they ſhall all receiue the Communion with the Miniſter euery Sunday at the leaſt, except they haue a reaſonable cauſe to the contrary. And to take away the ſuperſtition, which any perſon hath or might haue in the bread and wine, it ſhall ſuffice that the bread be ſuch as is vſually to be eaten at the Table with other meats, but the beſt and pureſt wheat bread that conueniently may be gotten. And if any of the bread and wine remaine, the Curate ſhall haue it to his owne vſe. The bread and wine for the Communion ſhall bee prouided by the Curate and the Churchwardens, at the charges of the Pariſh, and the Pariſh ſhall bee diſcharged of ſuch ſummes of money or other dueties, which hitherto they haue payde for the ſame by order of their houſes euery Sunday.

And note that euery Pariſhioner ſhall communicate at the leaſt three times in the yere, of which Eaſter to be one, and ſhall alſo receiue the Sacraments and other Rites, according to the order in this Booke appointed. And yeerely at Eaſter, euery Pariſhioner ſhall reckon with his Parſon, Vicar, or Curate, or his or their Deputie or Deputies, and pay to them or him all Eccleſiaſticall dueties, accuſtomeably due, then and at that time to be payd.

The miniſtration of Baptiſme to be vſed in the Church.

IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the olde time was not commonly miniſtred but at two times in the yeere: at Eaſter and Whitſuntide: At which times it was openly miniſtred in the preſence of al the Congregation. Which cuſtome now being growen out of vſe, although

although it cannot for many conſiderations be wel reſtored again, it is thought good to folow the ſame as neere as conueniently may be. Wherfore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be miniſtred but vpon Sundaies & other holy dayes, when the moſt number of people may come together, aſwell for that the congregation there preſent may teſtifie the receiuing of them that be newly baptized into the number of Chriſts Church, as alſo becauſe in the Baptiſme of Infants, euery man preſent may be put in remembrance of his owne profeſsion made to God in his Baptiſme. For which cauſe alſo it is expedient that Baptiſme bee miniſtred in the Engliſh tongue. Neuertheles, if neceſsity ſo require, children may at all times be baptized at home.

Publique Baptiſme.

¶ When there are children to be baptized vpon the Sunday or Holy day, the parents ſhall giue knowledge ouer night, or in the morning afore the beginning of morning prayer to the Curate. And then the Godfathers, Godmothers, and people, with the children, muſt be ready at the Font, either immediatly after the laſt Leſſon at Morning praier, or els immediatly after the laſt Leſſon at Euening praier, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhal aske whether the children be baptized or no. If they anſwer no: then ſhal the Prieſt ſay thus.

Dearely beloued, forasmuch as all men be conceiued and borne in ſinne, and that our Sauiour Chriſt ſaith, None can enter into the kingdome of God, except he be regenerate and borne anew of water and of the holy Ghoſt: I beſeech you to call vpon God the Father through our Lord Jeſus Chriſt, that of his bounteous mercy he

he wil grant to theſe chyldren that thing, which by nature they cannot haue, ỹ they may bee baptized with water and the holy Ghoſt, and receiued into Chriſts holy Church, & be made liuely members of the ſame.

¶ Then ſhall the Prieſt ſay.

¶ Let vs pray.

ALmighty and euerlaſting God, which of thy great mercy didſt ſaue Noe and his family in the arke from periſhing by water, and alſo didſt ſafely lead the chyldren of Iſrael thy people thorow the red Sea, figuring thereby thy holy Baptiſme: and by the Baptiſme of thy welbeloued Son Jeſus Chriſt, didſt ſanctifie the flood Jordan, and all other waters to the myſticall waſhing away of ſinne: We beſeech thee for thine infinite mercies, that thou wilt mercifully look vpon theſe chyldren, ſanctifie them, and waſh them with the holy Ghoſt, that they being deliuered from thy wrath, may be receiued into the Arke of Chriſts Church, and being ſtedfaſt in fayth, ioyfull through hope, and rooted in charity, may ſo paſſe the waues of this troubleſome world, that finally they may come to the land of euerlaſting life, there to reigne with thee world without end, through Jeſus Chriſt our Lord, Amen.

ALmighty and immortall God, the ayd of all that need, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: We call vpon thee for theſe Infants, that they comming to thy holy Baptiſme, may receiue remiſſion of their ſinnes by ſpirituall regeneration. Receiue them, O Lord, as thou haſt promiſed by thy welbeloued Sonne, ſaying, Aſke, and you ſhall haue, ſeeke, and you ſhall finde, knocke, and it ſhalbe opened vnto you. So giue now vnto vs that aſke, let vs that

ſeeke,

seeke, finde, open the gate vnto vs that knocke, that these infants may enioy the euerlasting benediction of thy heauenly washing, and may come to the eternall kingdome, which thou hast promised by Christ our Lord, Amen.

¶ Then shall the Priest say.

Heare the words of the Gospel written by Saint Marke in the tenth Chapter.

AT a certaine time they brought children to Christ that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and sayd vnto them, Suffer little children to come vnto mee, and forbid them not, for to such belongeth the kingdome of God. Verily I say vnto you, Whosoeuer doeth not receiue the kingdome of God as a little childe, he shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this briefe exhortation vpon the words of the Gospel.

HEarken, you heare in this Gospel the wordes of our Sauiour Christ, that hee commanded the children to be brought vnto him: how hee blamed those that would haue kept them from him: how he exhorteth all men to follow their innocency. You perceiue how by his outward gesture and deed he declared his good will toward them: For he imbraced them in his armes, he layed his hands vpon them, & blessed them. Doubt ye not therefore, but earnestly beleeue, that he will likewise fauourably receiue these present infants, that he will imbrace them with the armes of his mercy, that he will giue vnto them the blessing of eternall life, and make them partakers of his euerla-

ſting kingdome. Wherefore we being thus perſwaded of the good will of our heauenly Father toward theſe infants, declared by his Sonne Jeſus Chriſt, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing theſe children to his holy Baptiſme: let vs faithfully and deuoutly giue thankes vnto him, and ſay.

ALmighty and euerlaſting God, heauenly Father, we giue thee humble thankes, that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Encreaſe this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to theſe infants, that they may be borne againe, and be made heires of euerlaſting ſaluation, through our Lord Jeſus Chriſt, who liueth & reigneth with thee and the holy Spirit, now and for euer. Amen.

¶ Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers on this wiſe.

WElbeloued friends, ye haue brought theſe children here to be baptized, yee haue prayed that our Lord Jeſus Chriſt would vouchſafe to receiue them, to lay his handes vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the kingdome of heauen, and euerlaſting life. Ye haue heard alſo that our Lord Jeſus Chriſt hath promiſed in his Goſpel, to grant all theſe things that ye haue prayed for: which promiſe hee for his part will moſt ſurely keepe and performe. Wherefore after this promiſe made by Chriſt, theſe infants muſt alſo faithfully for their part promiſe by you, that be their ſureties, that they will forſake the deuill and all his workes, and conſtantly beleeue Gods holy word, and obediently keepe his Commandements.

¶ Then ſhall the Prieſt demand of the Godfathers and Godmothers theſe queſtions following.

Doeſt

DOeſt thou forſake the deuil and all his worꝛks, the vaine pompe & glory of the worꝛld, with all couetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not follow noꝛ be led by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou beleeue in God the Father Almighty, maker of heauen and earth? And in Jeſus Chꝛiſt his onely begotten Sonne our Lord? And that he was conceiued by the holy Ghoſt, boꝛne of the Virgine Mary, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buꝛied, that he went downe into hell, & alſo did riſe againe the thiꝛd day, that he aſcended into heauen, and ſitteth at the right hand of God the Father Almighty, and from thence ſhall come againe at the end of the woꝛld, to iudge the quicke and the dead? And doeſt thou beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the remiſſion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

Miniſter.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire.

¶ Then ſhall the Prieſt ſay.

OMercifull God, grant that the old Adam in theſe chilꝛen may bee ſo buꝛied, that the New man may be rayſed vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the ſpirit, may liue and gꝛow in them. Amen.

Grant that they may haue power and ſtrength to

haue victory, and to triumph againſt the deuill, the world, and the fleſh. Amen.

Grant that whoſoeuer is here dedicated to thee by our Office and miniſtery, may alſo bee indued with heauenly vertues, & euerlaſtingly rewarded through thy mercy, O bleſſed Lord God, who doeſt liue and gouerne all things, world without end. Amen.

ALmighty euerliuing God, whoſe moſt dearely beloued Sonne Jeſus Chriſt for the forgiueneſſe of our ſinnes, did ſhed out of his moſt precious ſide both water and blood, and gaue commandement to his diſciples, that they ſhould goe teach all Nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghoſt: Regard, we beſeech thee, the ſupplications of thy Congregation, and graunt that all thy ſeruants which ſhalbe baptized in this water, may receiue the fulneſſe of thy grace, & euer remaine in the number of thy faithfull and elect children, through Jeſus Chriſt our Lord. Amen.

¶ Then the Prieſt ſhal take the childe in his hands, and aske the name. And naming the childe, ſhall dip it in the water, ſo it be diſcreetly and warily done, ſaying.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt, Amen.

¶ And if the childe be weake, it ſhall ſuffice to powre water vpon it, ſaying the foreſaid words.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt, Amen.

¶ Then the Prieſt ſhall make a Croſſe vpon the childs forehead, ſaying.

WE receiue this childe into the Congregation of Chriſts flocke, and do ſigne him with the ſigne of the Croſſe, in token that hereafter he ſhall not be aſhamed to confeſſe the faith of Chriſt crucified, & manfully

fully to fight vnder his banner, againſt ſinne, the world, and the deuil, and to continue Chriſts faithful ſouldier and ſeruant, vnto his liues end. Amen.

¶ Then ſhall the Prieſt ſay.

SEing now, dearely beloued brethren, that theſe children bee regenerate and grafted into the body of Chriſts Congregation, let vs giue thankes vnto God for theſe benefits, and with one accord make our prayers vnto Almightie God, that they may leade the reſt of their life according to this beginning.

¶ Then ſhall be ſaid.

Our Father which art in heauen, &c.

¶ Then ſhall the Prieſt ſay.

WE yeeld thee heartie thankes, moſt mercifull Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit, to receiue him for thine owne childe by adoption, and to incorporate them into thy holy Congregation. And humbly we beſeech thee to grant, that he being dead vnto ſinne, and liuing vnto righteouſnes, and being buried with Chriſt in his death, may crucifie the old man, and vtterly abolish the whole body of ſinne, that as hee is made partaker of the death of thy Sonne, ſo he may be partaker of his reſurrection, ſo that finally, with the reſidue of thy holy Congregation, he may be inheritour of thine euerlaſting kingdom, through Chriſt our Lord. Amen.

¶ At the laſt end, the Prieſt calling the Godfathers & Godmothers together, ſhall ſay this exhortation following.

FOraſmuch as theſe children haue promiſed by you to forſake the deuil and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your parts and dueties to ſee that theſe infants be taught,

ſo ſoone as they ſhalbe able to learne, what a ſolemne vow, promiſe and profeſſion they haue made by you. And that they may know theſe thyngs the better, yee ſhall call vpon them to heare Sermons, and chiefly you ſhall prouide that they may learne the Creed, the Lords prayer and the ten Commandements in the Engliſh tongue, and all other thyngs which a Chriſtian man ought to know and beleeue to his ſoules health, and that theſe children may bee vertuouſly brought vp to leade a godly and a Chriſtian life, remembring alwayes that Baptiſme doeth repreſent vnto vs our profeſſion, which is to follow the example of our Sauiour Chriſt, and to be made like vnto him, that as he died, and roſe againe for vs, ſo ſhould we which are baptized, die from ſin, and riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

¶ The miniſter ſhal command that the children be brought to the Biſhop, to be confirmed of him, ſo ſoone as they can ſay in their vulgar tongue, the Articles of the Faith, the Lords prayer, and the ten Commandements, and be further inſtructed in the Catechiſme, ſet foorth for that purpoſe, according as is there expreſſed.

¶ Of them that are to be baptized in priuate houſes in time of neceſſitie, by the Miniſter of the Pariſh, or any other lawfull miniſter, that can be procured.

¶ The Paſtors and Curates ſhall often admoniſh the people, that they defer not the Baptiſme of Infants any longer then the Sunday, or other Holy day next after the child be borne, vnleſſe vpon a great & reaſonable cauſe declared to the Curate, and by him approued. And alſo they ſhal warne them, that without great cauſe, & neceſſity they procure not their children to be baptized at home

home in their houſes. And when great need ſhall compel them ſo to doe, then Baptiſme ſhalbe adminiſtred on this faſhion. Firſt, let the lawful Miniſter, and them that be preſent, call vpon God for his grace, & ſay the Lords Prayer, if time will ſuffer. And then the childe being named by ſome one that is preſent, the ſaid lawfull Miniſter ſhall dip it in water, or powre water vpon it, ſaying theſe words.

NI baptiſe thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ And let them not doubt, but that the child ſo baptized, is lawfully and ſufficiently baptized, and ought not to bee baptized againe. But yet neuertheleſſe, if the child which is after this ſort baptized, do afterward liue, it is expedient that it be brought into the Church, to the intent that if the Prieſt or Miniſter of the ſame pariſh did himſelfe baptize that child, the Congregatiõ may be certified of the true forme of Baptiſme by him priuatly before vſed: Or if the child were baptized by any other lawful Miniſter, that then the miniſter of the pariſh, where the child was borne or Chriſtened, ſhall examine & trie, whether the childe be lawfully baptized or no. In which caſe, if thoſe that bring any childe to the Church, doe anſwere that the ſame childe is already baptized, then ſhall the Miniſter examine them further, ſaying,

By whom was the childe baptized?
Who was preſent when the childe was baptized?
And becauſe ſome things Eſſentiall to this Sacrament, may happen to be omitted, through feare or haſte in ſuch times of extremitie: Therefore I demaund further of you,
With what matter was the child baptized?
With what words was the childe baptized?
Whether thinke you the childe to bee lawfully and perfectly baptized?

¶ And if the Miniſter ſhall find by the anſweres of ſuch as bring the child, that all thiugs were done as they ought to be: then ſhall not he chriſten the child againe, but ſhall receiue him as one of the flock of the true Chriſtian people, ſaying thus.

I Certifie you, that in this caſe all is well done, and according vnto due order, concerning the baptizing of this child, which being borne in originall ſinne, and in the wrath of God, is now by the lauer of regeneration in Baptiſme, receiued into the number of the children of God, & heyres of euerlaſting life. For our Lord Jeſus Chriſt doth not deny his grace and mercy vnto ſuch infants, but moſt louingly doeth call them vnto him, as the holy Goſpel doeth witneſſe to our comfort on this wiſe.

Mark. 10. 13. AT a certaine time they brought children vnto Chriſt that hee ſhould touch them, and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſayd vnto them, ſuffer litle children to come vnto me, and forbid them not, for to ſuch belongeth the kingdom of God. Verely I ſay vnto you, Whoſoeuer doeth not receiue the kingdome of God as a litle child, he ſhal not enter therin. And when he had taken them vp in his armes, he put his hands vpon them, and bleſſed them.

¶ After the Goſpel is read, the Miniſter ſhall make this exhortation vpon the words of the Goſpel.

FRiends, yee heare in this Goſpel the wordes of our Sauiour Chriſt, that hee commanded the children to be brought vnto him: how hee blamed thoſe that would haue kept them from him: how hee exhorted all men to follow their innocency. Yee perceiue how by his outward geſture and deede, hee declared his good will toward them: for he embraced them in his armes, hee layed his handes vpon them, and bleſſed them.

them. Doubt ye not therefore, but earneſtly beleeue, that hee hath likewiſe fauourably receiued this preſent Infant, that hee hath embraced him with the armes of his mercy, that he hath giuen vnto him the bleſſing of eternal life, and made him partaker of his euerlaſting kingdome. Wherefore, we being thus perſwaded of the good will of our heauenly Father, declared by his Sonne Jeſus Chriſt towards this infant, let vs faithfully and deuoutly giue thanks vnto him, and ſay the prayer which the Lord himſelfe taught, and in declaration of our Faith, let vs recite the Articles conteined in our Creed.

¶ Here the Miniſter, with the Godfathers and Godmothers, ſhall ſay.

Our Father which art in heauen, &c.

¶ Then ſhall the Prieſt demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay.

Doeſt thou in the name of this childe forſake the deuil and all his workes, the vaine pompe and glory of the world, with all the couetous deſires of the ſame, the carnal deſires of the fleſh, and not to follow and be led by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou in the name of this childe profeſſe this faith, to beleeue in God the Father Almighty, maker of heauen and earth? And in Jeſus Chriſt his onely begotten Sonne our Lord? And that he was conceiued by the holy Ghoſt, borne of the Virgin Marie, that hee ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, and alſo did riſe againe the thirde day, that hee aſcended into heauen, and ſitteth at the right hand

hand of God the Father Almightie, and from thence he ſhall come againe at the end of the world, to iudge the quicke and the dead? And do you in his name beleeue in the holy Ghoſt, the holy Catholike Church, the Communion of Saints, the remiſſion of ſinnes, reſurrection, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

℣ Let vs pray.

ALmighty & euerlaſting God, heauenly Father, we giue thee humble thanks, for that thou haſt vouchſafed to call vs to the knowledge of thy grace, and faith in thee: Encreaſe this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to this Infant, that hee being borne againe, and being made heire of euerlaſting ſaluation, through our Lord Jeſus Chriſt, may continue thy ſeruant & attaine thy promiſe, through the ſame our Lord Jeſus Chriſt thy Son, who liueth & reigneth with thee in the vnity of ỹ ſame holy Spirit euerlaſtingly. Amen.

¶ Then ſhall the Miniſter make this exhortation to the Godfathers and Godmothers.

FOraſmuch as this childe hath promiſed by you to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your part and duty, to ſee that this infant be taught, ſo ſoone as he ſhall be able to learne, what a ſolemne vow, promiſe, & profeſſion he hath made by you. And that he may know theſe things the better, ye ſhal call vpon him to heare Sermons, & chiefly ye ſhal prouide that he may learne the Creed, the Lords praier, & the ten Commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeue to his ſoules health, and that this childe may be vertuouſly brought vp, to leade a godly and a

Chriſtian

Chriſtian life, remembring alway that baptiſme doth repreſent vnto vs our profeſſion, which is to follow the example of our Sauiour Chriſt, & be made like vnto him, that as he died and roſe againe for vs, ſo ſhould we which are baptized, die from ſinne, and riſe againe vnto righteouſnes, continually mortifying all our euil and corrupt affections, and dayly proceeding in all vertue, and godlines of liuing.

And ſo foorth, as in publike Baptiſme.

But if they which bring the Infants to the Church, do make ſuch vncertaine anſweres to the Prieſts queſtions, as that it cannot appeare that the child was baptized with water, In the Name of the Father, and of the Sonne, and of the holy Ghoſt, which are Eſſentiall parts of Baptiſme: then let the Prieſt baptize it in forme aboue written, concerning Publike Baptiſme, ſauing that at the dipping of the child in the Font, he ſhall vſe this forme of words.

If thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

The order of Confirmation, or laying on of hands vpon children baptized, and able to render an account of their faith according to the Catechiſme following.

TO the end that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receiue it, according to S. Pauls doctrine, who teacheth that all things ſhould be done in the Church to the edification of the ſame, it is thought good that none hereafter ſhalbe confirmed, but ſuch as can ſay in their mother tongue the Articles of the Fayth, the Lords prayer, and the ten commaundements, and can alſo anſwer to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as he ſhal appoint) ſhal by his diſcretion appoſe him in. And this order is moſt conuenient to be obſerued for diuers conſiderations.

Firſt, becauſe that when children come to the yeres of diſcretion,

diſcretion, and haue learned what their Godfathers & godmothers promiſed for them in Baptiſme, they may then themſelues with their own mouth, & with their owne conſent, openly before the Church ratifie & confirm the ſame, & alſo promiſe that by the grace of God they wil euermore indeuour themſelues faithfully to obſerue and keepe ſuch things as they by their own mouth and confeſsion haue aſſented vnto. Secondly, foraſmuch as confirmation is miniſtred to them that be baptized, that by impoſition of hands and prayer they may receiue ſtrength and defence againſt all temptations to ſin, and the aſſaults of the world and the deuil, it is moſt meet to be miniſtred when children come to that age, that partly by the frailty of their owne fleſh, partly by the aſſaults of the world and the deuill, they begin to be in danger to fall into ſundry kinds of ſinne.

Thirdly, for that it is agreeable with the vſage of the Church in times paſt: wherby it was ordained that Confirmation ſhould be miniſtred to them that were of perfit age, that they being inſtructed in Chriſts religion, ſhould openly profeſſe their owne faith, and promiſe to be obedient vnto the will of God. And that no man ſhal think that any detriment ſhal come to children by deferring of their confirmation, he ſhall know for truth, that it is certaine by Gods word, that children being baptized, haue all things neceſſary for their ſaluation, and be vndoubtedly ſaued.

A Catechiſme, that is to ſay, An inſtruction to be learned of euery child, before he be brought to be confirmed by the Biſhop.

Queſtion.

WHat is your Name?

Anſwere.

N. or M.

Queſtion.

Who gaue you this name?

Anſwere.

Anſwere.

My Godfathers & Godmothers in my Baptiſme, wherein I was made a member of Chriſt, the childe of God, and an inheritour of the kingdom of heauen.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwere.

They did promiſe and vow three things in my name. Firſt, that I ſhould forſake the deuill, and all his workes, the pompes, and vanities of the wicked world, and all the ſinfull luſts of the fleſh. Secondly, that I ſhould beleeue all the Articles of the Chriſtian faith. And thirdly, that I ſhould keepe Gods holy will and Commandements, and walke in the ſame all the dayes of my life.

Queſtion.

Doeſt thou not thinke that thou art bound to beleeue, and to do as they haue promiſed for thee?

Anſwere.

Yes verily: and by Gods helpe ſo I will. And I heartily thanke our heauenly Father, that he hath called me to this ſtate of Saluation, through Jeſus Chriſt our Sauiour. And I pray God to giue me his grace, that I may continue in the ſame vnto my liues end.

Queſtion.

Rehearſe the Articles of thy Belieſe.

Anſwere.

I Beleeue in God the Father Almighty, maker of heauen and earth. And in Jeſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgine Mary; ſuffered vnder Pontius Pilate, was crucified, dead, and buried, he deſcended into hell, the third day he roſe againe from the

the dead, he aſcended into heauen, and ſitteth at the right hand of God the Father Almighty: from thence he ſhall come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy Catholike Church, the Communion of ſaints, the forgiuenes of ſinnes, the reſurrection of the body, and the life euerlaſting. Amen.

Queſtion.

What doeſt thou chiefly learne in theſe Articles of thy beliefe?

Anſwere.

Firſt I learne to beleeue in God the Father, who hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed me, and all mankinde.

Thirdly, in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſtion.

You ſayd that your Godfathers and Godmothers did promiſe for you that you ſhould keepe Gods Commandements. Tell me how many there be.

Anſwere.

Tenne.

Queſtion.

Which be they?

Anſwere.

The ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the houſe of bondage.

i. Thou ſhalt haue none other gods but me.

ii. Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: thou ſhalt not bow downe to them,

nor

noꝛ woꝛſhip them. Foꝛ I the Loꝛd thy God am a iealous God, and viſite the ſinnes of the fathers vpon the childꝛen vnto the thirde and fourth generation of them that hate mee, and ſhew mercy vnto thouſands in them that loue mee, and keepe my Commaundements.

iii. Thou ſhalt not take the Name of the Loꝛd thy God in vaine: Foꝛ the Loꝛd will not hold him guiltleſſe that taketh his Name in vaine.

iiii. Remember that thou keepe holy the Sabboth day. Sixe dayes ſhalt thou labour and doe all that thou haſt to doe, but the ſeuenth day is the Sabboth of the Loꝛd thy God. In it thou ſhalt doe no maner of woꝛke, thou, and thy ſonne, and thy daughter, thy man ſeruant, and thy mayde ſeruant, thy cattell, and the ſtranger that is within thy gates: Foꝛ in ſixe dayes the Loꝛd made heauen and earth, the Sea, and all that in them is, and reſted the ſeuenth day: Wheꝛefoꝛe the Loꝛd bleſſed the ſeuenth day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may bee long in the land which the Loꝛd thy God giueth thee.

vi. Thou ſhalt doe no murther.

vii. Thou ſhalt not commit adultery.

viii. Thou ſhalt not ſteale.

ix. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

x. Thou ſhalt not couet thy neighbours houſe. Thou ſhalt not couet thy neighbours wife, noꝛ his ſeruant, noꝛ his mayde, noꝛ his oxe, noꝛ his aſſe, noꝛ any thing that is his.

Queſtion.

What doeſt thou chiefly learne by theſe Commandements?

Anſwere.

Anſwere.

I learne two things: My duety towards God, and my duety towards my neighbour.

Queſtion.

What is thy duety towards God?

Anſwere.

My duety towards God is to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with al my ſoule, and with al my ſtrength. To worſhip him, to giue him thanks, to put my whole truſt in him, to call vpon him, to honour his holy Name and his word, and to ſerue him truely all the dayes of my life.

Queſtion.

What is thy duety towards thy neighbour?

Anſwere.

My duety towards my neighbour is to loue him as my ſelfe, and to doe to all men as I would they ſhould doe vnto me. To loue, honour, and ſuccour my father and mother. To honour and obey the King and his Miniſters. To ſubmit my ſelfe to all my gouernours, teachers, Spirituall paſtours and maſters. To order my ſelfe lowly and reuerently to all my betters. To hurt no body by word or deed. To be true and iuſt in all my dealing. To beare no malice nor hatred in my heart. To keepe my handes from picking and ſtealing, and my tongue from euill ſpeaking, lying, and ſlandering. To keepe my body in temperance, ſoberneſſe, and chaſtitie. Not to couet nor deſire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duety in that ſtate of life vnto the which it ſhall pleaſe God to call me.

Queſtion.

My good child, know this, that thou art not able

to

to doe theſe things of thy ſelfe, nor to walke in the Commandements of God, and to ſerue him, without his ſpeciall grace, which thou muſt learne at all times to call for by diligent prayer. Let me heare therefore, if thou canſt ſay the Lords prayer.

Anſwere.

OUr Father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy wil be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euil, Amen.

Queſtion.

What deſireſt thou of God in this prayer?

Anſwere.

I deſire my Lord God our heauenly Father, who is the giuer of all goodneſſe, to ſend his grace vnto me and to all people, that wee may worſhip him, ſerue him, and obey him, as we ought to do. And I pray vnto God, that he wil ſend vs all things that be needfull both for our ſoules and bodies, and that hee will bee mercifull vnto vs, and forgiue vs our ſinnes, and that it wil pleaſe him to ſaue and defend vs in all dangers ghoſtly and bodily, and that he will keepe vs from all ſinne and wickedneſſe, and from our ghoſtly enemie, and from euerlaſting death. And this I truſt he will doe of his mercy and goodneſſe, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

Anſwere.

Two onely as generally neceſſary to ſaluation,

that is to say, Baptisme, and the Supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Answere.

I meane an outward and visible signe, of an inward and Spirituall grace, giuen vnto vs, ordained by Christ himselfe, as a meanes whereby we receiue the same, and a pledge to assure vs thereof.

Question.

How many parts be there in a Sacrament?

Answere.

Two: the outward visible Signe, and the inward Spirituall Grace.

Question.

What is the outward visible Signe, or forme in Baptisme?

Answere.

Water: wherein the person baptized is dipped, or sprinkled with it: In the Name of the Father, and of the Sonne, and of the holy Ghost.

Question.

What is the inward and Spirituall Grace?

Answere.

A death vnto sinne, and a New birth vnto righteousnesse: For being by nature borne in sinne, and the children of wrath, we are hereby made the children of Grace.

Question.

What is required of persons to be baptized?

Answere.

Repentance, whereby they forsake sin: and Faith, whereby they stedfastly beleeue the promises of God, made to them in that Sacrament.

Question.

Queſtion.

Why then are Infants baptized, when by reaſon of their tender age, they cannot perfoꝛme them?

Anſwere.

Yes, they doe perfoꝛme them by their Sureties, who pꝛomiſe and vow them both in their names, which when they come to age, themſelues are bound to perfoꝛme.

Queſtion.

Why was the Sacrament of the Loꝛds Supper oꝛdained?

Anſwere.

Foꝛ the continuall remembꝛance of the Sacrifice of the death of Chꝛiſt, and the benefits which wee receiue thereby.

Queſtion.

What is the outward part, oꝛ ſigne of the Loꝛds Supper?

Anſwere.

Bꝛead and Wine, which the Loꝛd hath commanded to be receiued.

Queſtion.

What is the inward part, oꝛ thing ſignified?

Anſwere.

The Body and Blood of Chꝛiſt, which are verely and indeed taken and receiued of the faithfull in the Loꝛds Supper.

Queſtion.

What are the benefits whereof wee are partakers thereby?

Anſwere.

The ſtrengthning and refreſhing of our ſoules by the Body and Blood of Chꝛiſt, as our bodies are by the Bꝛead and Wine.

Queſtion.

What is required of them which come vnto the Lords Supper?

Anſwere.

To examine themſelues whether they repent them truely of their former ſinnes, ſtedfaſtly purpoſing to leade a New life: haue a liuely faith in Gods mercie through Chriſt, with a thankefull remembrance of his death, and be in charitie with all men.

¶ So ſoone as the children can ſay in their mother tongue the Articles of the faith, the Lords prayer, the ten Commandements, and alſo can anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop, or ſuch as he ſhall appoint, ſhall by his diſcretion appoſe them in: then ſhall they be brought to the Biſhop, by one that ſhall bee his Godfather or Godmother, that euery child may haue a witneſſe of his Confirmation. And the Biſhop ſhall confirme them on this wiſe.

Confirmation, or laying on of hands.



Our helpe is in the Name of the Lord.

Anſwere.

Which hath made heauen and earth.

Miniſter.

Bleſſed be the Name of the Lord.

Anſwere.

Henceforth world without end.

Miniſter.

Lord heare our prayers.

Anſwere.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

ALmighty and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and dayly increase in them thy manifolde gifts of grace, the spirit of wisedome and vnderstanding, the spirit of counsell and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them, O Lord, with the spirit of thy holy feare. Amen.

¶ Then the Bishop shall lay his hand vpon euery childe seuerally, saying.

Defend, O Lord, this childe with thy heauenly grace, that he may continue thine for euer, and dayly increase in thy holy Spirit more and more, vntill he come vnto thy euerlasting kingdome. Amen.

¶ Then shall the Bishop say.

¶ Let vs pray.

ALmighty and euerliuing God, which makest vs both to will, and to doe those things that be good and acceptable vnto thy Maiesty, we make our humble supplications vnto thee for these children, vpon whom, after the example of the holy Apostles, wee haue layd our hands, to certifie them by this signe of thy fauour & gracious goodnesse toward them: let thy Fatherly hand, we beseech thee, euer be ouer them: let thy holy Spirit euer bee with them, and so leade them in the knowledge and obedience of thy word,

that in the end they may obtaine the euerlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost, liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus.

THe blessing of God Almighty, the Father, the Sonne, and the holy Ghost be vpon you, and remaine with you for euer. Amen.

¶ The Curate of euery Parish, or some other at his appointment, shall diligently vpon Sundayes and Holy dayes, halfe an houre before Euensong, openly in the Church instruct and examine so many children of his parish sent vnto him, as the time will serue, and as he shall thinke conuenient, in some part of this Catechisme.

¶ And all Fathers, Mothers, Masters, & Dames, shall cause their children, seruants and prentises, (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and be ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne. And whensoeuer the Bishop shall giue knowledge for children to bee brought before him to any conuenient place for their Confirmation, then shall the Curate of euery Parish, either bring or send in writing the names of all those children of his parish, which can say the Articles of the faith, the Lords prayer, and the ten Commandements, and also how many of them can answere to the other questions contained in this Catechisme.

¶ And there shall none be admitted to the holy Communion, vntill such time as he can say the Catechisme, and be confirmed.

¶ The

¶ The forme of ſolemnization of Matrimony.

¶ Firſt, the Banes muſt be asked three ſeuerall Sundayes or Holy dayes in the time of Seruice, the people being preſent, after the accuſtomed maner.

¶ And if the perſons that ſhould be married, dwel in diuers Pariſhes, the Banes muſt bee asked in both Pariſhes: and the Curate of the one Pariſh ſhall not ſolemnize Matrimony betwixt them, without a Certificate of the Banes being thrice asked, from the Curate of the other Pariſh.

¶ At the day appointed for ſolemnization of Matrimonie, the perſons to bee married ſhall come into the body of the Church, with their friends and neighbours. And there the Prieſt ſhall ſay thus.

DEarly beloued friends, we are gathered together here in the ſight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimony, which is an honourable eſtate, inſtituted of God in Paradiſe, in the time of mans innocencie, ſignifying vnto vs the myſticall vnion that is betwixt Chriſt and his Church: which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that hee wrought in Cana of Galile, and is commended of S. Paul to bee honourable among all men, and therefore is not to enterpriſed nor taken in hand vnaduiſedly, lightly, or wantonly, to ſatiſfie mens carnall luſtes and appetites, like bruit beaſtes that haue no vnderſtanding, but reuerently, diſcreetly,

ly, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimony was ordained. One was the procreation of children, to be brought vp in the feare and nourture of the Lord, and praise of God. Secondly, it was ordained for a remedy against sinne, and to auoyd fornication, that such persons as haue not the gift of continencie, might marry, and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall societie, helpe, and comfort that the one ought to haue of the other both in prosperitie and aduersitie, into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause, why they may not lawfully be ioyned together, let him now speake, or else hereafter for euer hold his peace.

¶ And also speaking to the persons that shall be married, he shall say.

I Require and charge you, as you will answere at the dreadfull day of Iudgement, when the secrets of all hearts shalbe disclosed, that if either of you do know any impediment, why ye may not be lawfully ioyned together in Matrimony, that ye confesse it. For be ye well assured, that so many as bee coupled together otherwise then Gods word doth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ At which day of Mariage, if any man do alledge and declare any impediment, why they may not bee coupled together in Matrimony by Gods Law, or the Lawes of this Realme, and will be bound, and sufficient Suerties with him, to the parties, or els put in a caution to the full

value

value of ſuch charges as the perſons to be maried do ſuſtaine, to prooue his allegation: then the ſolemnization muſt be deferred vnto ſuch time, as the trueth bee tried. If no impediment be alleadged, then ſhall the Curate ſay vnto the man.

N. WIlt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy eſtate of Matrimony? Wilt thou loue her, comfort her, honour and keepe her in ſickneſſe and in health? and forſaking all other, keepe thee onely vnto her, ſo long as you both ſhall liue?

The man ſhall anſwere.

I will.

Then ſhall the Prieſt ſay vnto the woman.

N. WIlt thou haue this man to thy wedded husband, to liue together after Gods ordinance. in the holy eſtate of Matrimony? wilt thou obey him, and ſerue him, loue, honour, and keepe him in ſickeneſſe and in health, and forſaking all other, keepe thee onely vnto him, ſo long as you both ſhall liue?

The woman ſhall anſwere.

I will.

Then ſhall the Miniſter ſay.

Who giueth this woman to be married vnto this man?

¶ And the Miniſter receiuing the woman at her fathers or friends hands, ſhall cauſe the man to take the woman by the right hand, and ſo either to giue their troth to other, the man firſt ſaying.

I N. take thee N. to my wedded wife, to haue and to holde from this day forward, for better, for worſe, for richer, for poorer, in ſickeneſſe and in health, to

loue and cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then shal they loose their hands, and the woman taking againe the man by the right hand, shall say.

I N. take thee N. to my wedded husband, to haue and to holde from this day forward, for better, for worse, for richer, for poorer, in sickneſſe and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

¶ Then shall they againe loose their handes, and the man shall giue vnto the woman a Ring, laying the same vpon the Booke with the accustomed duety to the Priest and Clerke. And the Priest taking the Ring, shall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man taught by the Priest, shall say.

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say.

¶ Let vs pray.

O Eternal God, creatour and preserver of all mankind, giuer of all spirituall grace, the authour of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom wee blesse in thy Name, that as Isahac and Rebecca liued faithfully together, so these persons may surely performe

and

and keepe the vow & couenant betwixt them made, (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest ioyne their right hands together, and say.

Those whom God hath ioyned together, let no man put asunder.

¶ Then shall the Minister speake vnto the people.

Forasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce that they be man and wife together. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And the Minister shall adde this blessing.

GOd the Father, God the Sonne, God the holy Ghost, blesse, preserue, and keepe you, the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting.

¶ Then the Minister or Clearkes going to the Lords Table, shall say or sing this Psalme following.

BLessed are all they that feare the Lord: and walke in his wayes. Beati omnes. Psal. 128.

For thou shalt eate the labour of thy handes: O well is thee, and happy shalt thou be.

Thy

Thy wife shall bee as the fruitfull vine: vpon the walles of thine house.

Thy children like the oliue branches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Or this Psalme.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may bee knowen vpon the earth: thy sauing health among all Nations.

Let the people prayse thee, O God: yea, let all the people prayse thee.

O let the Nations reioyce & be glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her encrease: and God, euen our owne God, shal giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end, Amen.

The

¶ This Pſalme ended, and the man and the woman kneeling afore the Lords Table, the Prieſt ſtanding at the Table, and turning his face toward them, ſhall ſay.

Lord haue mercy vpon vs.

Anſwere.

Chriſt haue mercy vpon vs.

Miniſter.

Lord haue mercy vpon vs.

OVr Father which art in heauen, halowed be thy Name. &c.

And leade vs not into temptation.

Anſwere.

But deliuer vs from euil. Amen.

Miniſter.

O Lord ſaue thy ſeruant, and thy handmayd.

Anſwere.

Which put their truſt in thee.

Miniſter.

O Lord ſend them helpe from thy Holy place.

Anſwere.

And euermore defend them.

Miniſter.

Be vnto them a Tower of ſtrength.

Anſwere.

From the face of their enemy.

Miniſter.

O Lord heare our prayer.

Anſwere.

And let our cry come vnto thee.

Miniſter.

O God of Abraham, God of Iſahac, God of Iacob, bleſſe theſe thy ſeruants, and ſow the ſeed of eternall life in their mindes, that whatſoeuer in thy holy

holy word they shall profitable learne, they may in deed fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safety vnder thy protection, may abide in thy loue vnto their liues end, through Jesus Christ our Lord. Amen.

¶ This prayer next following shall be omitted, where the woman is past childbirth.

O Mercifull Lord and heauenly Father, by whose gracious gift mankinde is encreased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue and honestly, that they may see their childrens children vnto the third and fourth generation, vnto thy prayse and honour, through Jesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also after other things set in order diddest appoint, that out of man, created after thine owne image & similitude, woman should take her beginning, and knitting them together, diddest teach that it should neuer be lawfull to put asunder those, whom thou by Matrimony haddest made one, O God which hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spirituall marriage and vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife according to thy word, as Christ did loue his spouse the Church, who gaue himselfe

for

for it, louing and cherishing it euen as his owne flesh, and also that this woman may bee louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, and peace, be a follower of holy and godly matrons. O Lord blesse them both, and grant them to inherite thy euerlasting kingdome, through Jesus Christ our Lord, Amen.

¶ Then shall the Priest say.

ALmighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in marriage: powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

¶ Then shall begin the Communion. And after the Gospel shalbe said a Sermon, wherein ordinarily, so oft as there is any marriage, the office of a man and wife shalbe declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this that followeth.

ALl ye which be maried, or which intend to take the holy estate of Matrimony vpon you, heare what holy Scripture doeth say as touching the duety of husbands toward their wiues, and wiues towards their husbands.

S. Paul in his Epistle to the Ephesians the fifth Chapter, doeth giue this commandement to all maried men, Ye husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that hee might make it vnto him-

himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy and blameless. So men are bound to loue their owne wiues, as their owne bodies. Hee that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh: but nourisheth and cherisheth it, euen as the Lord doeth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall bee ioyned vnto his wife, and they two shall be one flesh. This mysterie is great: but I speake of Christ, and of the Congregation. Neuertheless, let euery one of you so loue his owne wife, euen as himselfe.

Colos. 3. Likewise the same S. Paul writing to the Collossians, speaketh thus to all men that bee married, Yee men loue your wiues, and bee not bitter vnto them.

1. Pet. 3. Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, sayeth vnto all men that are married, Ye husbands, dwell with your wiues according to knowledge, giuing honour vnto the wife as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers be not hindered.

Hitherto ye haue heard the duety of the husband toward the wife. Now likewise yee wiues heare and learne your dueties towards your husbands, euen as it is plainely set forth in holy Scripture.

Ephes. 5. S. Paul in the forenamed Epistle to the Ephesians teacheth you thus: Ye women submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and hee is also the Sauiour of the whole body.

There-

Therefore as the Church or Congregation is subiect vnto Christ: So likewise let the wiues also bee in subiection to their owne husbands in all things. And againe he saith, Let the wife reuerence her husband. And in his Epistle to the Colossians S. Paul giueth you this short lesson, Ye wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord. Colos. 3.

Saint Peter also doeth instruct you very godly, thus saying, Let wiues be subiect to their own husbands, so that if any obey not the word, they may be wonne without the word, by the conuersation of the wiues, while they behold your chaste conuersation coupled with feare. Whose apparell let it not be outward with braided haire, and trimming about with gold, either in putting on of gorgeous apparel: but let the hid man which is in the heart, be without all corruption, so that the spirit be milde & quiet, which is a precious thing in the sight of God. For after this maner in the old time did the holy women which trusted in God, apparell themselues, beeing subiect to their owne husbands: As Sara obeyed Abraham, calling him Lord, whose daughters ye are made doing well, and not beeing dismayed with any feare. 1. Pet. 3.

¶ The newe married persons the same day of their marriage, must receiue the holy Communion.

¶ The

¶ The order for the visitation of the sicke.

¶ The Priest entring into the sicke persons house shall say,
Peace be in this house, and to all that dwell in it.
¶ When he commeth into the sick mans presence, he shall say, kneeling downe.

REmember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people whō thou hast redeemed with thy most precious blood, and be not angry with vs for euer.
Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
OVr Father which art in heauen, &c.
And leade vs not into temptation.
Answere.
But deliuer vs from euil, Amen.
Minister.
O Lord saue thy seruant.
Answere.
Which putteth his trust in thee.
Minister.
Send him helpe from thy holy place.
Answere.
And euermore mightily defend him.
Minister.
Let the enemy haue none aduantage of him.
Answere.
Nor the wicked approch to hurt him.
Minister.
Be vnto him, O Lord, a strong Tower.
Answere.
From the face of his enemy.

Minister.

The visitation of the sicke.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, beyold, visite and relieue this thy seruant. Looke vpon him with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemy, and keepe him in perpetuall peace and safety, through Jesus Christ our Lord. Amen.

HEare vs Almighty and most mercifull God and Sauiour, extend thine accustomed goodnesse to this thy seruant, which is grieued with sicknesse: visite him, O Lord, as thou diddest visit Peters wiues mother, and the Captaines seruant. So visite and restore to this sicke person his former health (if it be thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, he may dwell with thee in life euerlasting. Amen.

¶ Then shall the Minister exhort the sicke person after this forme, or other like.

DEarely beloued, know this, that Almighty God is the Lord of life and death, and ouer all things to them pertayning, as youth, strength, health, age, weakenesse and sickenesse. Wherefore, whatsoeuer your sickenesse is, know you certainely, that it is Gods visitation. And for what cause soeuer this sickenesse is sent vnto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endlesse felicity, or else it be sent vnto you to correct and amend in you whatsoeuer doth offend the eyes of your heauenly Father: know you certainely, that if you truely re-

pent

pent you of your sinnes, and beare your sicknesse patiently, trusting in Gods mercy, for his deare Sonne Jesus Christs sake, and render vnto him humble thankes for his fatherly visitation, submitting your selfe wholly vnto his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ If the person visited be very sicke, then the Curate may end his exhortation in this place.

TAke therefore in good worth the chastisement of the Lord. For whom the Lord loueth, he chastiseth: yea, as S. Paul saith, he scourgeth euery sonne which he receiueth. If ye endure chastisement, he offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are yee bastards and not children. Therefore seeing that when our carnall fathers doe correct vs, we reuerently obey them: shall wee not now much rather bee obedient to our spirituall Father, and so liue? And they for a few dayes doe chastise vs after their owne pleasure: but he doeth chastise vs for our profit, to the intent hee may make vs partakers of his holinesse. These words, good brother, are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently and with Thankesgiuing beare our heauenly Fathers correction, whensoeuer by any maner of aduersitie it shall please his gracious goodnesse to visit vs. And there should bee no greater comfort to Christian persons, then to be made like vnto Christ, by suffring patiently aduersities, troubles, and sicknesses. For hee himselfe went not vp to ioy, but first he suffred paine, he entred not into his glory, before he was crucified: so truely our way to eternall ioy is to suffer here with

Christ,

Christ, and our dooze to enter into eternall life is, gladly to die with Christ, that wee may rise againe from death, and dwell with him in euerlasting life. Now therefoze, taking your sickneſſe, which is thus profitable foz you, patiently, I exhoꝛt you in the Name of God, to remember the profeſſion which you made vnto God in your Baptiſme. And foꝛasmuch as after this life, there is account to be giuen vnto the righteous Iudge, of whom all muſt be iudged without reſpect of perſons: I require you to examine your ſelfe and your ſtate, both toward God and man, ſo that accuſing & condemning your ſelfe foz your owne faults, you may find mercy at your heauenly Fathers hand foz Chriſts ſake, and not be accuſed and condemned in that fearefull iudgement: therefoze I ſhall ſhoztly rehearſe the Articles of our faith, that you may know whether you doe beleeue as a Chriſtian man ſhould, oꝛ no.

¶ Here the Miniſter ſhall rehearſe the Articles of the Faith, ſaying thus.

DOeſt thou beleeue in God the Father Almighty, &c. As it is in Baptiſme.

Then ſhall the Miniſter examine whether he be in charitie with all the world, exhorting him to forgiue from the bottome of his heart all perſons that haue offended him, and if he haue offended other, to aske them forgiuenes: and where hee hath done wrong or iniury to any man, that he make amends to the vttermoſt of his power. And if he haue not afore diſpoſed of his goods, let him then make his Will, and alſo declare his debts what hee oweth, and what is owing vnto him, for diſcharging of his conſcience, and quietnes of his executors. But men muſt be oft admoniſhed that they ſet an order for their temporall goods and lands, when they be in health.

Theſe wordes before rehearſed, may be ſaid, before the

Minister begin his prayer, as he shall see cause. The Minister may not forget nor omit to moue the sicke person, and that most earnestly, to liberalitie toward the poore. Here shall the sicke person make a speciall confession, if he feele his conscience troubled with any waighty matter. After which confession, the Priest shall absolue him after this sort.

OUr Lord Iesus Christ, who hath left power to his Church to absolue all sinners which truely repent and beleeue in him, of his great mercy forgiue thee thine offences: and by his authoritie committed vnto mee, I absolue thee from all thy sinnes, in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And then the Priest shall say the Collect following.

¶ Let vs pray.

OMost merciful God, which according to the multitude of thy mercies doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renew in him, most louing Father, whatsoeuer hath bene decayed by the fraud and malice of the deuill, or by his owne carnall will and frailenesse, preserue and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, asswage his paine, as shalbe seene to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearely beloued Sonne Iesus Christ, Amen.

¶ Then shall the Minister say this Psalme.

In te Domine speraui. Psal. 71.

IN thee, O Lord, haue I put my trust, let mee neuer bee put to confusion: but rid mee, and deliuer mee in thy righteousnesse, in-

clins

cline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I bene holden vp euer since I was borne: thou art he that tooke mee out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy prayse: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against mee, & they that lay wait for my soule, take their counsaile together, saying: God hath forsaken him, persecute him and take him, for there is none to deliuer him.

Go not farre from me, O God: my God, haste thee to helpe me.

Let them be confounded & perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

As for me, I will patiently abide alway: and will prayse thee more and more.

My mouth shall dayly speake of thy righteousnes and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou, O God, hast taught me frō my youth vp vntil now: therefore wil I tel of thy wonderous works.

Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnes, O God, is very high, and great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet diddest thou turne & refresh me: yea, & broughtest me frō the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee & thy faithfulnesse, O God, playing vpon an instrument of musick: vnto thee wil I sing vpon the harp, O thou Holy one of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnes all the day long: for they are confounded, and brought vnto shame, that seeke to do me euill.

Glory be to the Father, &c. As it was in the &c.

¶ Adding this.

O Sauiour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, we beseech thee, O God.

¶ Then shall the Minister say.

THe Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth do bow and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom and through whom thou mayest receiue healthy and saluation, but onely the Name of our Lord Iesus Christ, Amen.

¶ The

The Communion of the ſicke.

FOraſmuch as all mortal men be ſubiect to many ſudden perils, diſeaſes, and ſickneſſes, and euer vncertaine what time they ſhall depart out of this life: therfore to the intent they may be alwayes in a readineſſe to die whenſoeuer it ſhall pleaſe Almightie God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time exhort their Pariſhioners, to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauiour Chriſt: which if they doe, they ſhall haue no cauſe in their ſudden viſitation to be vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, & yet is deſirous to receiue the Communion in his houſe, then he muſt giue knowledge ouer night, or els early in the morning, to the Curate, ſignifying alſo how many be appointed to communicate with him: and hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, and a good number to receiue the Communion with the ſicke perſon, with all things neceſſarie for the ſame, he ſhal there miniſter the holy Communion.

The Collect.

ALmighty euerliuing God, maker of mankinde, which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whom thou doſt receiue: we beſeech thee to haue mercy vpon this thy ſeruant, viſited with thine hand, and to graunt that he may take his ſickneſſe patiently, and recouer his bodily health if it bee thy gracious will, and whenſoeuer his ſoule ſhal depart from the body, it may be without ſpot preſented vnto thee, through Jeſus Chriſt our Lord, Amen.

The Epiſtle.

MY ſonne, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him, hee Heb. 12.

correcteth: Yea, and he ſcourgeth euery ſonne whom he receiueth.

The Goſpel.

Iohn 5. **VErely, verely I ſay vnto you, hee that heareth my word, and beleeueth on him that ſent me, hath euerlaſting life, and ſhall not come vnto damnation, but paſſeth from death vnto life.**

¶ At the time of the diſtribution of the holy Sacramẽt, the Prieſt ſhall firſt receiue the Communion himſelfe, & after miniſter vnto them that be appointed to communicate with the ſicke. But if a man, either by reaſon of extremitie of ſickenes, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iuſt impediment do not receiue the Sacrament of Chriſts body and blood: then the Curate ſhall inſtruct him, that if he doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffred death vpon the Croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefits hee hath thereby, and giuing him hearty thanks therefore, he doeth eat and drinke the body and blood of our Sauiour Chriſt profitably to his ſoules health, although he do not receiue the Sacrament with his mouth.

¶ When the ſicke perſon is viſited, and receiueth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the forme of the viſitation at the Pſalme, **In thee, O Lord, haue I put my truſt,** and goe ſtraight to the Communion.

¶ In the time of plague, ſweat, or ſuch other like contagious times of ſickneſſes, or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpecial requeſt of the diſeaſed, the Miniſter may alonely communicate with him.

¶ The

The order for the buriall of the dead.

The Prieſt meeting the corps at the Church ſtile, ſhall ſay, or els the Prieſt and Clearks ſhall ſing, and ſo goe either vnto the Church, or towards the graue.

I Am the reſurrection and the Life, ſayth the Lord. He that beleeueth in me, yea, though he were dead, yet ſhall he liue. And whoſoeuer liueth and beleeueth in me, ſhall not die for euer. Ioh. 11.

I know that my Redeemer liueth, and that I ſhal riſe out of the earth in the laſt day, and ſhall be couered againe with my ſkin, and ſhall ſee God in my fleſh: yea, I my ſelfe ſhall behold him, not with other, but with theſe ſame eyes. Iob 19.

WEe brought nothing into this world, neither may we cary any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaſeth the Lord, ſo commeth things to paſſe: Bleſſed be the Name of the Lord. 1. Tim. 6. Iob 1.

¶ When they come to the graue, while the corps is made ready to be layd into the earth, the Prieſt ſhall ſay, or the Prieſt and Clearks ſhall ſing.

MAn that is borne of a woman, hath but a ſhort time to liue, and is full of miſery. He commeth vp, and is cut downe like a floure, he fleeth as it were a ſhadow, and neuer continueth in one ſtay. In the middeſt of life we be in death: of whom may we ſeeke for ſuccour but of thee, O Lord, which for our ſinnes iuſtly art diſpeaſed? Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt mercifull Sauiour, deliuer vs not into the bitter paynes of eternall death. Thou knoweſt Lord the ſecrets of our hearts, ſhut not vp thy mercifull eyes to our prayers: but ſpare vs Lorde moſt holy, O God moſt mighty, O Iob 14.

holy and merciful Sauiour, thou most worthy Judge eternal, suffer vs not at our last houre for any paines of death to fall from thee.

¶ Then while the earth shal be cast vpon the body by some standing by, the Priest shall say.

FOrasmuch as it hath pleased Almighty God of his great mercy, to take vnto himselfe the soule of our deare brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shal change our vile body, that it may be like to his glorious body, according to the mighty working, wherby he is able to subdue all things to himselfe.

¶ Then shall be said or sung.

Reuel. 14. 13. IHeard a voyce from heauen, saying vnto me, Write, From henceforth blessed are the dead which die in the Lord. Euen so saith the Spirit, that they rest from their labours.

¶ Then shal follow this Lesson taken out of the 15. Chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, & become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam al die, euen so by Christ shal all bee made aliue, but euery man in his owne order. The first is Christ, then they that are Christs at his comming: then commeth the ende, when hee hath deliuered vp the kingdome to God the Father, when hee hath put downe all rule, and all authoritie and power. For hee must reigne till he haue put all his enemies vnder his feete. The last enemie that shall be destroyed, is death. For hee hath put all things vnder his feete. But when hee saith, All things are put vnder him: it is manifest, that hee is excepted

that

that hath put all things vnder him. When all things are subdued vnto him, then shall the Sonne also himselfe bee subiect vnto him that put all things vnder him, that God may bee all in all. Else what doe they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and why stand we alway then in ieopardy? By our reioycing which I haue in Christ Iesu our Lord, I die daily. That I haue fought with beasts at Ephesus after the maner of men, what aduantageth it me, if the dead rise not againe? Let vs eat and drinke, for to morow we shall die. Be ye not deceiued, euil words corrupt good maners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, How arise the dead? with what body shal they come? Thou foole, that which thou sowest, is not quickened except it die. And what sowest thou? Thou sowest not that body that shall bee, but bare corne, as of wheat, or some other: but God giueth it a body at his owne pleasure, to euery seed his owne body. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the Starres. For one starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption: it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weakenesse, it riseth againe in power. It is sowen a naturall body, it riseth againe a Spirituall body. There is a naturall

body,

body, and there is a spirituall body: as it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirit. Howbeit, that is not first which is spiritual, but that which is naturall, and then that whith is spirituall. The first man is of the earth, earthy. The second man is the Lord from heauen heauenly. As is the earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as wee haue borne the image of the earthy, so shall wee beare the image of the heauenly. This say I brethren, that flesh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption. Behold, I shew you a mysterie. Wee shall not all sleepe: but we shall all be changed, and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and wee shall be changed: For this corruptible must put on incorruption, and this mortall must put on immortalitie. When this corruptible hath put on incorruption, and this mortal hath put on immortalitie, then shall bee brought to passe the saying that is written: Death is swallowed vp into victory: The sting of Death is sinne, and the strength of sinne is the Law. But thanks be vnto God which hath giuen vs victory through our Lord Jesus Christ. Therefore my deare brethren, be yee stedfast and vnmoueable, alwayes rich in the worke of the Lord, forasmuch as ye know, how that your labour is not in vaine in the Lord.

¶ The Lesson ended, the Priest shall say.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

¶ Our

At the buriall of the dead.

¶ Our Father which art in heauen, &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Priest.

ALmighty God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that bee elected, after they be deliuered from the burden of the flesh, be in ioy and felicity: we giue thee hearty thanks, for that it hath pleased thee to deliuer this (N) our brother out of the miseries of this sinfull world, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine Elect, and to hasten thy Kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and bliss, both in body and soule, in thy eternall and euerlasting glory. Amen.

The Collect.

O Mercyfull God, the father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoeuer beleeueth, shall liue, though hee dye, and whosoeuer liueth and beleeueth in him, shall not die eternally, who also taught vs by his holy Apostle Paul, not to be sory as men without hope, for them that sleepe in him: We meekly beseech thee, O father, to rayse vs from the death of sinne vnto the life of righteousnesse, that when we shall depart this life, we may rest in him, as our hope is this our brother doeth, and that at the generall resurrection in the last day, we may be found acceptable in thy sight, and receiue that blessing which thy welbeloued Sonne shal then pronounce to all that loue and feare thee, saying, Come ye blessed children of my father,

receiue

receiue the kingdom prepared for you from the beginning of the world. Graunt this, we beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer. Amen.

¶ The thanksgiuing of women after Childbirth, commonly called, The Churching of women.

¶ The woman shall come into the Church, and there shal kneele downe in some conuenient place, nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these words, or such like, as the case shall require.

FOrasmuch as it hath pleased Almighty God of his goodnesse to giue you safe deliuerance, and hath preserued you in the great danger of Childbirth: ye shall therefore giue hearty thankes vnto God, and pray.

¶ Then shall the Priest say this Psalme.

Psal. 121. I Haue lifted vp mine eyes vnto the hils: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foot to be moued: and he that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shal not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The

The Lord shal preserue thy going out, and thy comming in: from this time forth for euermore.

Glory be to the Father, &c. As it was in the &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And leadè vs not into temptation.

Answere.

But deliuer vs from euil, Amen.

Priest.

O Lord saue this woman thy seruant.

Answere,

Which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answere.

From the face of her enemy.

Priest.

Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant from the great paine and perill of childbirth: grant, we beseech thee, most mercifull Father, that she through thy helpe may both faithfully liue and walke in her vocation, according to thy will in this life present, and also may be partaker of euerlasting glory in the life to come, through Iesus Christ our Lord, Amen.

¶ The woman that commeth to giue her thankes, must offer accustomed offrings: and if there be a Communion, it is conuenient that she receiue the Holy Communion.

¶ A

¶ A Commination against sinners, with certaine prayers to be vsed diuers times in the yeere.

¶ After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letanie shall bee said, after the accustomed maner: which ended, the Priest shall goe into the Pulpit, and say thus.

BRethren, in the Primitiue Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, & punished in this world, that their soules might bee saued in the day of the Lord: and that other admonished by their example, might be the more afraid to offend.

In the stead whereof, vntill the said discipline may be restored againe, (which thing is much to be wished) it is thought good, that at this time in your presence should bee read the generall sentences of Gods cursing against impenitent sinners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of Scripture: and that ye should answere to euery sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which yee affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

¶ And

¶ And the people ſhall anſwere, and ſay.

Amen

Miniſter.

Curſed is he that curſeth his father and mother.

Anſwere.

Amen.

Miniſter.

Curſed is he that remoueth away the marke of his neighbors land.

Anſwere.

Amen.

Miniſter.

Curſed is hee that maketh the blinde to goe out of his way.

Anſwere.

Amen.

Miniſter.

Curſed is hee that letteth in iudgement the right of the ſtranger, of them that bee fatherleſſe, and of widowes.

Anſwere.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretly.

Anſwere.

Amen.

Miniſter.

Curſed is he that lyeth with his neighbors wife.

Anſwere.

Amen.

Miniſter.

Curſed is he that taketh reward to ſlay the ſoule of innocent blood.

Anſwere.

Amen.

Miniſter.

A Commination.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Cursed are the vnmerciful, the fornicators, and adulterers, and the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answere.

Amen.

Minister.

Psal. 119. NOw, seeing that all they be accursed (as the Prophet Dauid beareth witnesse) which *doe erre and goe astray from the Commandements of God, let vs (remembring the dreadfull iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God with all contrition and meekenesse of heart, bewayling and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring forth worthy fruits of penance.

Mat. 3. *For now is the axe put vnto the root of the trees, so that euery tree, which bringeth not foorth good fruit, is hewen downe, and cast into the fire.

Hebr. 11. *It is a fearefull thing to fall into the hands of the liuing God: he shall powre downe raine vpon the sinners, *snares, fire and brimstone, storme and tem-

Psal. 11. pest, this shalbe their portion to drinke. For loe, *the

Esay 26. Lord is come out of his place, to visit the wickednesse

Mala. 3. of such as dwell vpon the earth. But *who may abide the day of his comming? who shalbe able to en-

Matt. 3. dure when he appeareth? *His fan is in his hand, and he will purge his floore, and gather his wheat into the barne, but he will burne the chaffe with vn-

quench-

quenchable fire.* The day of the Lord commeth as a thiefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorow commeth vpon a woman trauailing with child, & they shall not escape. Then shall *appeare the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornes of their heart, haue heaped vntothemselues, which despised the goodnesse, patience, and long sufferance of God, when he called them continually to repentance.* Then shall they call vpon me, saith the Lord, but I will not heare, they shall seeke me early, but they shall not find me, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knocke, when the doore shall be shut, and too late to crie for mercie, when it is the time of Iustice. O terrible voyce of most iust iudgement, which shal be pronounced vpon them, when it shal be said vnto them, *Goe ye cursed into the fire euerlasting, which is prepared for the deuill and his angels.

1. Thes. 5.

Rom. 2.

Prou. 1.

Mat. 25.

*Therefore brethren, take we heed betime, while the day of saluation lasteth, for the night commeth when none can worke: but *let vs while we haue the light, beleeue in the light, and walke as the children of the light, that we be not *cast into vtter darkenes, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pity promiseth vs forgiuenesse of that which is past, if with a whole minde and true heart we returne vnto him. *For though our sinnes be as red as scarlet, they shal be as white as snow: and though they be like purple, yet shall they be as white as wooll.

2. Cor. 6.

Iohn 9.

Mat. 25

Esay 1.

Eze. 18. *Turne you cleane, saith the Lord, from all your wickednesse, and your sinne shall not be your destruction.

Cast away from you all your vngodlinesse that ye haue done, make you new hearts, and a new spirit. Wherefore will ye die, O ye house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God? turne you then, and ye shal liue.

1. Iohn 2. *Although we haue sinned, yet haue we an Aduocate with the Father, Iesus Christ the righteous, and he it is that obtaineth grace for our sinnes.

Esay 53. *For he was wounded for our offences, and smitten for our wickednes. Let vs therfore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues that he is ready to receiue vs, & most willing to pardon vs, if wee come to him with faithfull repentance, if we will submit our selues vnto him, and from henceforth walke in

Matth. 11. his waies, *If we will take his easie yoke and light burden vpon vs, to follow him in lowlines, patience, and charitie, and be ordered by the gouernance of his holy Spirit, seeking alwaies his glory, and seruing him duly in our vocation, with thanksgiuing. This if we doe, Christ will deliuer vs from the curse of the Law, and from the extreme malediction which shall light vpon them that shal be set on the left hand, and hee will set vs on his right* hand, and giue vs the

Matth. 25. blessed benediction of his Father, commanding vs to take possession of his glorious kingdome, vnto the which he vouchsafe to bring vs all, for his infinite mercy. Amen.

Then shal they al kneele vpon their knees, & the Priest and Clerkes kneeling (where they are accustomed to say the Letany) shall say this Psalme, Miserere mei Deus.

Haue

A Commination.

HAue mercy vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences. Miserere mei Deus Psal, 51.

Wash mee throughly from my wickednesse: and cleanse me from my sinne.

For I knowledge my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge me with Hyssope, and I shall be cleane: thou shalt wash me, and I shalbe whiter then snow.

Thou shalt make mee heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeeds.

Make me a cleane heart, O God: and renue a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O giue mee the comfort of thy helpe againe: and stablish me with thy free Spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Deliuer mee from bloodguiltinesse, O God, thou that are the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips, O Lord: my mouth shal shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be fauourable and gracious vnto Sion: builde thou the walles of Hierusalem.

Then shalt thou bee pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullocks vpon thine Altar.

Glory be to the Father, &c. As it was, &c.

Lord haue mercy vpon vs.
Christ haue mercie vpon vs.
Lord haue mercy vpon vs.

Our Father which art in heauen, &c.
And lead vs not into temptation.

Answere.

But deliuer vs from euill.

Minister.

O Lord saue thy seruants.

Answere.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs, O God, our Sauiour.

Answere.

And for the glory of thy Names sake deliuer vs, bee mercifull vnto vs sinners for thy Names sake.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

A Commination.

¶ Let vs pray.

O Lord we beseech thee mercifully heare our prayers, and spare al those which confesse their sinnes to thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may bee absolued, thorow Christ our Lord. Amen.

O Most mightie God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sinne, and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which be grieued and wearied with the burden of our sinne. Thy propertie is to haue mercie, to thee onely it appertaineth to forgiue sinnes. Spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earthy and miserable sinners: but so turne thine yze from vs, which meekely knowledge our vilenesse, and truely repent vs of our faults: so make haste to helpe vs in this world, that we may euer liue with thee in the world to come, through Iesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

TUrne thou vs, O good Lord, & so shall we bee turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou sparest when we deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies looke vpon vs.

FINIS.

¶ A prayer

¶ A prayer neceſſary for all perſons.



Moſt mercifull God, I a wretched ſinner acknowledge my ſelfe bound to keep thy holy Commandements, but yet vnable to perfoꝛme them, and to be accepted foꝛ iuſt, without the righteouſneſſe of Jeſu Chꝛiſt thy onely Sonne, who hath perfectly fulfilled the Lawe, to iuſtifie all them that beleeue and truſt in him. Therfoꝛe grant me grace, I beſeech thee, to be occupied in doing of good woꝛkes, which thou commandeſt in holy Scripture, all the dayes of my life to thy gloꝛy, and yet to truſt onely in thy mercy, & in Chꝛiſts merits, to bee purged from my ſinnes, and not in my good woꝛkes, bee they neuer ſo many. Giue mee grace to loue thy holy woꝛde feruently, to ſearch the Scriptures diligently, to reade them humbly, to vnderſtand them truely, to liue after them effectually. Oꝛder my life ſo, O Loꝛd, that it be alway acceptable vnto thee. Giue mee grace, not to reioyce in any thing that diſpleaſeth thee, but euermoꝛe to delight in thoſe things that pleaſe thee, bee they neuer ſo contrary to my deſires. Teach mee ſo to pꝛay, that my petitions may bee graciouſly heard of thee. Keepe mee vpꝛight among diuerſities of opinions and iudgements in the woꝛld, that I neuer ſwarue from thy trueth taught in holy Scripture. In pꝛoſperitie, O Loꝛd, ſaue mee, that I ware not pꝛoude. In aduerſitie helpe mee, that I neither deſpaire, noꝛ blaſpheme thy holy Name, but taking it patiently, to giue thee thankes, and truſt to bee deliuered after thy pleaſure. When I happen to fall into ſin thꝛough frailtie, I beſeech thee to woꝛke true repentance in my heart, that I may bee ſoꝛy without deſperation, truſt in thy mercy without pꝛeſumption, that I may

amend

amend my life, and become truely religious without hypocrisie, lowly in heart without fayning, faithfull and trustie without deceit, merry without lightnes, sad without distrust, sober without slouthfulnesse, content with mine owne without couetousnesse, to tell my neighbour his faults charitably without dissimulation, to instruct mine household in thy Lawes truely, to obey our King and all gouernours vnder him vnfainedly, to receiue all lawes and common ordinances (which disagree not from thy holy worde) obediently, to pay euery man that which I owe vnto him truely, to backbite no man, nor slander my neighbour secretly, and to abhorre all vice, louing all goodnesse earnestly. O Lord, grant me this to doe, for the glory of thy holy Name. Amen.

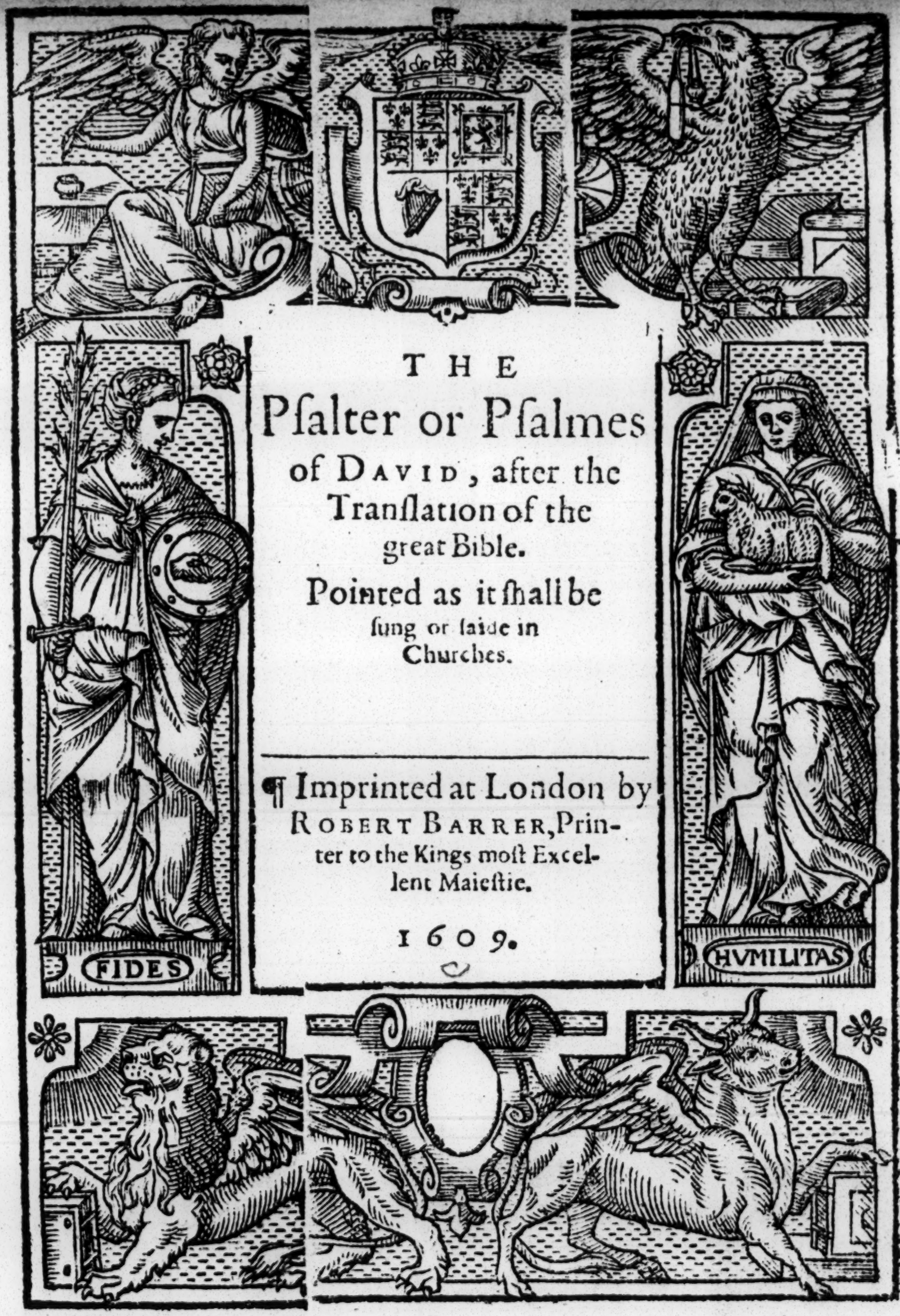
¶ A prayer necessary to be said at all times.

O Bountifull Jesu, O sweete Sauiour, O Christ the Sonne of God, haue pitie vpon mee, mercifully heare mee, and despise not my prayer. Thou hast created mee of nothing, thou hast redeemed mee from the bondage of sinne, death, and hell, neither with gold, nor siluer, but with thy most precious body once offered vpon the crosse, and thine owne blood shed once for all my ransome. Therefore cast mee not away, whome thou by thy great wisedome hast made: despise mee not, whome thou hast redeemed with such a precious treasure: nor let my wickednes destroy that which thy goodnesse hath builded. Now whiles I liue, O Jesu, haue mercie on me, for if I die out of thy fauour, it will be too late afterward to call for thy mercie: whiles I haue time to repent, looke vpon mee with thy mercifull eyes, as thou diddest vouchsafe to looke vpon Peter thine Apostle, that I may bewaile my sinfull life, and obtaine thy fauour. and die therein, I reknowledge, that if thou shouldest

deale with me according to very iustice, I haue deserued euerlasting death. Therefore I appeale to thy high Throne of mercie, trusting to obtaine Gods fauour, not for my merits, but for thy merits, O Iesu, who hast giuen thy selfe an acceptable sacrifice to the Father, to appease his wrath, and to bring al sinners, truely repenting and amending their sinfull life, into his fauour againe. Accept mee, O Lord, among the number of them that shall be saued, forgiue mee my sinnes, giue mee grace to leade a godly and innocent life, graunt mee thy heauenly Wisedome, inspire my heart with Faith, Hope and Charitie, giue mee grace to be humble in prosperitie, patient in aduersitie, obedient to my Rulers, faithfull vnto them that trust me, dealing truly with all men, to liue chastly in wedlocke, to abhorre adultery, fornication, and all vncleannesse, to doe good after my power vnto all men, to hurt no man, that thy Name may bee glorified in me during this present life, and that I afterward may obtaine euerlasting life, through thy mercie and the merits of thy Passion. Amen.

(***)

FINIS.



THE

Pſalter or Pſalmes

of DAVID, after the Tranſlation of the great Bible.

Pointed as it ſhall be ſung or ſaide in Churches.

¶ Imprinted at London by ROBERT BARRER, Printer to the Kings moſt Excellent Maieſtie.

1609.

¶ The Pſalmes of Dauid.

Beatus vir qui non abijt. Pſal. 1.

BLeſſed is the man that hath not walked in the counſell of the vngodly, nor ſtand in the way of ſinners: and hath not ſit in the ſeat of the ſcornefull. Morning prayer.

2 But his delight is in the Lawe of the Lord: and in his Lawe will he exerciſe himſelfe day and night.

3 And he ſhall be like a tree planted by the water ſide: that will bring forth his fruit in due ſeaſon.

4 His leafe alſo ſhall not wither: and looke whatſoeuer he doeth, it ſhall proſper.

5 As for the vngodly, it is not ſo with them: but they are like the chaffe which the winde ſcattereth away from the face of the earth.

6 Therefore the vngodly ſhal not be able to ſtand in the iudgement: neither the ſinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly ſhall periſh.

Quare fremuerunt. Pſal 2

WHy doe the Heathen ſo furiouſly rage together, and why doe the people imagin a vaine thing?

2 The Kings of the earth ſtand vp, and the Rulers take counſell together: againſt the Lord, and againſt his Anoynted.

3 Let vs breake their bonds aſunder: and caſt away their cords from vs.

4 Hee that dwelleth in heauen ſhall laugh them to ſcorne: the Lord ſhall haue them in deriſion.

5 Then

5 Then shall hee speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my King: vpon my Holy hill of Sion.

7 I will preach the Law, whereof the Lord hath said vnto me: thou art my Sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of yron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O ye kings: be learned ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Sonne lest he be angry, & so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him:

Domine quid. Psal. 3.

LOrd how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of mine head.

4 I did call vpon the Lord with my voyce: and he heard me out of his Holy hill.

5 I layd me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for ten thousands of people: that haue set themselues against me round about.

7 Vp Lord, and helpe mee, O my God: for thou smittest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Salua-

8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare mee when I call, O God of my righteousnesse: for thou hast set me at libertie when I was in trouble, haue mercie vpon mee, and hearken vnto my prayer.

2 O yee sonnes of men, how long will yee blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

3 Know this also, that the Lord hath chosen to himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe, and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: who will shew vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne and wine and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest mee dwell in safetie.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my King and my God: for vnto thee will I make my prayer.

3 My voice shalt thou heare betimes, O Lord: earely in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednes: neither shall any euil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloodthirsty and deceitfull man.

7 But as for me, I will come into thy house, euen vpon the multitude of thy mercy: and in thy feare will I worship toward thy holy Temple.

8 Lead me, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnes in his mouth: their inward parts are very wickednes.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer be giuing of thankes, because thou defendest them, they that loue thy Name shall be ioyfull in thee.

13 For thou Lord wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him, as with a shield.

Domine ne in furore. Psal. 6.

Euening prayer.

O Lord rebuke mee not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: O saue me for thy mercies sake.

5 For in death no man remembreth thee: and who wil giue thee thankes in the pit?

6 I am weary of my groning, euery night wash I my bed: and water my couch with my teares.

7 My beautie is gone for very trouble: & worne away because of all mine enemies.

8 Away from me all ye that worke vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 Al mine enemies shalbe confounded & sore vexed: they shalbe turned backe, & put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue me from al them that persecute me, & deliuer me.

2 Lest he deuoure my soule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednesse in my hands.

4 If I haue rewarded euil vnto him that dealt friendly with mee: yea, I haue deliuered him that without any cause is mine enemie.

5 Then let mine enemy persecute my soule, and take mee: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignatiõ of mine enemies, arise vp for me in the iudgement that thou hast cõmanded.

7 And so shal the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with mee, O Lord: according to my righteousnesse,

and

and according to the innocencie that is in me.

9 Oh let the wickednesse of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: trieth the very hearts and reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous Iudge, strong and patient: and God is prouoked euery day.

13 If a man will not turne, hee will whet his sword: he hath bent his bow: and made it ready.

14 Hee hath prepared for him the instruments of death: he ordeineth his arrowes against the persecutours.

15 Behold, he trauelleth with mischiefe: he hath conceiued sorrow, and brought foorth vngodlinesse.

16 He hath grauen and digged vp a pit: & is fallen himselfe into the destruction that he made for other.

17 For his trauell shall come vpon his owne head: and his wickednes shall fall on his owne pate.

18 I will giue thankes vnto the Lord, according to his righteousnes: and will praise the Name of the Lord the most High.

Domine Dominus. Psal 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes & sucklings hast thou ordeined strength, because of thine enemies: that thou mightest still the enemie and the auenger.

3 For I wil consider the heauens, euen the works of thy fingers: the moone and the starres which thou hast ordeined.

4 What is man that thou art mindefull of him: and the sonne of man that thou visitest him?

5 Thou

5 Thou madeſt him lower then the Angels: to crowne him with glory and worſhip.

6 Thou makeſt him to haue dominion of the workes of thy handes: and thou haſt put all things in ſubiection vnder his feete.

7 All ſheepe & oxen: yea, and the beaſts of the field.

8 The foules of the aire, & the fiſhes of the ſea: and whatſoeuer walketh thorow the pathes of the ſeas.

9 O Lord our gouernour: how excelleut is thy Name in all the world.

Confitebor tibi. Pſal. 9.

I Will giue thanks vnto thee, O Lord, with my whole heart: I will ſpeake of all thy marueilous workes, Morning prayer.

2 I wil be glad & reioice in thee: yea, my ſongs wil I make of thy Name, O thou moſt higheſt.

3 While mine enemies are driuen backe: they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right & my cauſe: thou art ſet in the throne that iudgeſt right.

5 Thou haſt rebuked the heathen, and deſtroyed the vngodly: thou haſt put out their name for euer and euer.

9 O thou enemie, deſtructions are come to a perpetuall ende: euen as the cities which thou haſt deſtroyed, their memoriall is periſhed with them.

7 But the Lord ſhall endure for euer: he hath alſo prepared his ſeat for iudgement.

8 For he ſhall iudge the world in righteouſneſſe: and miniſter true iudgement vnto the people.

9 The Lord alſo will be a defence for the oppreſſed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their truſt in thee: for thou Lord haſt neuer failed them that ſeeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, hee remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercie vpon mee, O Lord, consider the trouble which I suffer of them that hate mee: thou that liftest me vp from the gates of death.

14 That I may shew all thy prayses within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foote taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shalbe turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

19 Vp Lord, & let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare, O Lord: that the heathen may know themselues to be but men.

Vt quid Domine. Psal. 10.

WHy standest thou so far off (O Lord:) and hidest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doeth persecute the poore: let them be taken in the crafty wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne heartes desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proud that he careth not for God: neither is God in all his thoughts.

5 His

5 His wayes are alway grieuous: thy iudgements are farre aboue out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shal neuer be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraud: vnder his tongue is vngodlinesse and vanitie.

8 He sitteth lurking in the theeuish corners of the streets: & priuily in his lurking dennes doth he murder the innocent, his eyes are set against the poore.

9 For he lyeth waiting secretly, euen as a Lyon lurketh he in his den: that he may rauish the poore.

10 He doth rauish the poore: when he getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fal into the hands of his Captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doeth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thine hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard ỹ desire of the poore: thou

preparest their heart, & thine eare heareneth therto.
20 To helpe the fatherlesse and poore vnto their right: that the man of the earth bee no more exalted against them.

In Domino confido. Psal. 11.

IN the Lord put I my trust: how say yee then to my soule, that she should flee as a bird vnto the hill?
2 For loe, the vngodly bend their bow, and make ready their arrowes within the quiuer: that they may priuily shoot at them which are true of heart.
3 For the foundations will bee cast downe: and what hath the righteous done?
4 The Lord is in his holy Temple: the Lordes seat is in heauen.
5 His eyes consider the poore: and his eye liddes trieth the children of men.
6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednesse doeth his soule abhorre.
7 Upon the vngodly hee shall raine snares, fire, and brimstone, storme, and tempest: this shalbe their portion to drinke.
8 For the righteous Lord loueth righteousnes: his countenance will behold the thing that is iust.

Saluum me fac. Psal. 12.

Euening pryer.

HElpe mee, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.
2 They talke of vanity euery one with his neighbour: they doe but flatter with their lips, and dissemble with their double heart.
3 The Lord shal roote out all deceitfull lips: and the tongue that speaketh proud things.
4 Which haue said, With our tongue we will preuaile: we are they that ought to speake, who is Lord ouer vs?

5 Now

5 Now for the comfortlesse troubles sake of the needy: and because of the deepe sighing of the poore.

6 I will vp (saith the Lord:) and will helpe euery one from him that swelleth against him, and will set them at rest.

7 The wordes of the Lord are pure wordes: euen as the siluer which from the earth is tryed, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal. 13.

HOw long wilt thou forget me (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long shall I seeke counsel in my soule, and be so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemy say, I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.

5 But my trust is in thy mercy: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because hee hath dealt so louingly with mee: yea, I wil praise the Name of the Lord most Highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: there is no God.

2 They are corrupt & become abominable in their doings: there is not one ỹ doth good, no not one.

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feet are swift to shed blood.

7 Destruction and vnhappines is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare, (euen where no feare was:) for God is in the generation of the righteous.

10 As for you, ye haue made a mock at the counsell of the poore: because he putteth his trust in the Lord.

11 Who shal giue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shalbe glad.

Domine, quis habitabit? Psal. 15.

Morning prayer.

LOrd, who shall dwell in thy Tabernacle: or who shall rest vpon thy holy hill?

2 Euen hee that leadeth an vncorrupt life: and doeth the thing which is right: and speaketh the trueth from his heart.

3 He that hath vsed no deceit in his tongue, nor done euil to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and dis-

appoin-

appointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsurie: nor taken reward against the innocent.

7 Who so doeth these things: shall neuer fall.

Conserua me. Psal. 16.

PReserue mee, O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another God: shall haue great trouble.

5 Their drinke offrings of blood will I not offer: neither make mẽtion of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto mee in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing mee warning: my reines also chasten me in the night season.

9 I haue set God alway before mee: for hee is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hel: neither shalt thou suffer thine holy one to see corruption.

12 Thou shalt shew mee the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: and hearken vnto my prayer, that goeth not out of fained lips.

2 Let my ſentence come foorth from thy preſence: and let thine eyes looke vpon the thing that is equall.

3 Thou haſt proued and viſited mine heart in the night ſeaſon, thou haſt tryed me, and ſhalt find no wickedneſſe in mee: for I am vtterly purpoſed that my mouth ſhall not offend.

4 Becauſe of mens workes that are done againſt the words of my lips: I haue kept me from the waies of the deſtroyer.

5 O holde thou vp my goings in thy paths: that my footſteps ſlip not.

6 I haue called vpon thee, O God, for thou ſhalt heare me: incline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindneſſe, thou that art the Sauiour of them that put their truſt in thee: from ſuch as reſiſt thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the ſhadow of thy wings.

9 From the vngodly that trouble me: mine enemies cõpaſſe me round about to take away my ſoule.

10 They are incloſed in their owne fat: and their mouth ſpeaketh proud things.

11 They lie waiting in our way on euery ſide: turning their eyes downe to the ground.

12 Like as a Lion that is greedie of his praye: and as it were a Lions whelpe lurking in ſecret places.

13 Vp Lord, diſappoint him, and caſt him downe: deliuer my ſoule from the vngodly, which is a ſword of thine.

14 From the men of thy hand, O Lord, from the men (I ſay,) and from the euill world: which haue their portion in this life, whoſe bellies thou filleſt with thy hid treaſure.

15 They haue children at their deſire: and leaue

the

the reſt of their ſubſtance for their babes.

16 But as for me, I will beholde thy preſence in righteouſneſſe: and when I awake vp after thy likeneſſe, I ſhall be ſatiſfied with it.

Diligam te. Pſal. 18.

I Will loue thee (O Lord) my ſtrength, the Lord is my ſtony rocke and my defence: my Sauiour, my God, and my might, in whom I will truſt, my buckler, the horne alſo of my ſaluation, and my refuge. Euening prayer.

2 I will call vpon the Lord which is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

3 The ſorrowes of death compaſſed me: and the ouerflowings of vngodlineſſe made me afraid.

4 The paines of hell came about mee: the ſnares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So ſhall he heare my voice out of his holy Temple: and my complaint ſhall come before him, it ſhall enter euen into his eares.

7 The earth trembled & quaked: the very foundations alſo of the hilles ſhooke and were remooued, becauſe he was wroth.

8 There went a ſmoke out of his preſence: and a conſuming fire out of his mouth, ſo that coales were kindled at it.

9 He bowed the heauens alſo and came downe: and it was darke vnder his feete.

10 He rode vpon the Cherubims and did flie: hee came flying vpon the wings of the winde.

11 He made darkeneſſe his ſecret place: his pauilion round about him, with darke water and thicke cloudes to couer him.

12 At the brightneſſe of his preſence his cloudes remoued:

remooued: hailestones and coales of fire.

13 The Lord also thundred out of heauen, and the highest gaue his thunder: hailestones & coales of fire.

14 Yee sent out his arrowes, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seene, and the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer me from my strongest enemie, and from them which hate me: for they are too mightie for me.

18 They preuented mee in the day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of libertie: he brought me forth, euen because hee had a fauour vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my hands shall he recompense me.

21 Because I haue kept the wayes of the Lorde: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto all his Lawes: and wil not cast out his Commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward me after my righteous dealing: and according vnto the cleannesse of my hands in his eye sight.

25 With the holy thou shalt bee holy: and with a perfect man thou shalt be perfect.

26 With the cleane thou shalt be cleane: and with the froward thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduersitie: & shalt bring downe the high looks of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkenesse to be light.

29 For in thee I shall discomfit an host of men: and with the helpe of my God I shall leape ouer the wall.

30 The way of God is an vndefiled way: the word of the Lord also is tried in the fire, hee is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth mee with strength of warre: and maketh my way perfect.

33 He maketh my feet like Harts feet: and setteth me vp on high.

34 He teacheth my hands to fight: and mine armes shall breake euen a bow of steele.

35 Thou hast giuen me the defence of thy saluation: thy right hand also shall holde mee vp, and thy louing correction shall make me great.

36 Thou shalt make roome ynough vnder mee for to goe: that my footsteps shall not slide.

37 I will follow vpon mine enemies, and ouertake them: neither wil I turne againe till I haue destroyed them.

38 I will smite them, that they shall not be able to stand: but fall vnder my feet.

39 Thou hast girded mee w̄ strength vnto the battel: thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backs vpon mee: and I shall destroy them that hate me.

41 They shall cry, but there shall bee none to helpe them: yea, euen vnto the Lord shall they cry, but hee shall not heare them.

42 I will

42 I wil beat them as small as the dust before the winde: I will cast them out as the clay in the streets.

43 Thou shalt deliuer me from the striuings of the people: & thou shalt make me the head of the heathen.

44 A people whom I haue not known: shall serue mee.

45 Assoone as they heare of me, they shal obey mee: but the strange children shall dissemble with me.

46 The strange children shall faile: and be afraid out of their prisons.

47 The Lord liueth, and blessed be my strong helper: and praised be the God of my saluation.

48 Euen the God which seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my cruel enemies, and setteth mee vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thankes vnto thee, O Lord, among the Gentiles: and sing praises vnto thy Name.

51 Great prosperity giueth he vnto his King: and sheweth louing kindenesse vnto Dauid his anointed, and vnto his seed for euermore.

Cœli enarrant. Psal. 19.

Morning prayer.

THe Heauens declare the glory of God: and the firmament sheweth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is gone out into all landes: and their words into the ends of the world.

5 In them hath he set a tabernacle for the Sun: which commeth forth as a bridegrome out of his chamber, and reioyceth as a Giant to run his course.

6 It

6 It goeth foorth from the vttermost part of the heauen, & runneth about vnto the ende of it againe: and there is nothing hid from the heat thereof.

7 The Lawe of the Lord is an vndefiled Lawe, conuerting the soule: the testimony of the Lord is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

6 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then hony, and the hony combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keepe thy seruannt also from presumptuous sinnes, lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength, and my Redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee helpe from the Sanctuary: and strength thee out of Sion.

3 Remember all thy offerings: and accept thy burnt Sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 Wee will reioyce in thy saluation, and triumph in

in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the wholsome strength of his right hand.

7 Some put their trust in charets, and some in horses: but we wil remember the Name of the Lord our God.

8 They are brought downe and fallen: but wee are risen, and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal. 21.

THe King shal reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest, he shall not miscarrie.

8 All thine enemies shal feele thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery ouen in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruite shalt thou root out of the earth:

and

and their seede from among the children of men.

11 For they intended mischiefe against thee: & imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

MY God, my God, looke vpon mee, why hast thou forsaken mee: and art so farre from my health, & from the words of my complaint? Euening prayer.

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see mee, laugh me to scorne: they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliuer him: let him deliuer him, if he will haue him.

9 But thou art hee that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue bin left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

11 O goe not fro me, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about mee: fat bulles of Basan close me in on euery side.

13 They

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the midst of my body is euen like melting ware.

15 My strength is dried vp like a potsheard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For many dogs are come about mee: and the counsell of the wicked layeth siege against me.

17 They pearced my hands & my feete, I may tell all my bones: they stand staring & looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou farre from me, O Lord: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dogge.

21 Saue me from the lions mouth: thou hast heard me also from among the hornes of the Unicornes.

22 I will declare thy Name vnto my brethren: in the mids of the Congregation will I praise thee.

23 O praise the Lord ye that feare him: magnifie him all yee of the seed of Jacob, and feare him all yee seede of Israel.

24 For he hath not despised nor abhorred the lowe estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in the great Congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eate and be satisfied: they that seeke after the Lord shall praise him, your heart shall liue for euer.

27 All the ends of the world shal remember themselues,

selues, and be turned vnto the Lord: and all the kinreds of the nations shall worship before him.

28 For the kingdome is the Lords: and he is the gouernour among the people.

29 All such as be fat vpon earth: haue eaten and worshipped.

30 All they that go downe into the dust shal kneele before him: and no man hath quickned his own soule.

31 My seed shall serue him: they shall bee counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shall be borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my Shepheard: therefore can I lacke nothing.

2 Hee shall feed me in a greene pasture: and leade me forth beside the waters of comfort.

3 He shall conuert my soule: and bring me forth in the paths of righteousnesse for his Names sake.

4 Yea, though I walke through the valley of the shadow of death, I will feare no euill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee against them that trouble mee: thou hast anoynted my head with oyle, and my cup shall be full.

6 But thy louing kindnes and mercy shall follow mee all the dayes of my life: and I will dwell in the house of the Lord for euer.

Domini est terra. Psal. 24.

THe earth is the Lords, and all that therein is: the compasse of the world, and they that dwell therein. Morning prayer.

2 For hee hath founded it vpon the Seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Euen hee that hath cleane hands, and a pure heart: and that hath not lift vp his mind vnto vanitie, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord: and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Jacob.

7 Lift vp your heads, O ye gates, & be ye lift vp ye euerlasting doores: and the king of glory shal come in.

8 Who is the King of glory: it is the Lord strong and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, O ye gates, & be ye lift vp ye euerlasting doores: and the king of glory shal come in.

10 Who is the King of glory: euen the Lord of hostes, he is the King of glory.

Ad te Domine. Psal. 25.

VNto thee, O Lord, wil I lift vp my soule, my God I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew me thy wayes, O Lord: and teach mee thy paths.

4 Lead me forth in thy truth, and learne mee: for thou art the God of my saluation, in thee hath beene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: & thy louing kindnes which hath bin euer of old.

6 O remember not the sinnes and offences of my youth: but according to thy mercie thinke thou vpon me, O Lord, for thy goodnesse.

7 Gracious and righteous is the Lord: therefore

will

will he teach sinners in the way.
8 Them that be meeke shal he guide in iudgment: and such as be gentle, them shall he learne his way.
9 All the paths of the Lord are mercy and trueth: vnto such as keepe his couenant, and his testimonies.
10 For thy Names sake, O Lord: be mercifull vnto my sinne, for it is great.
11 What man is hee that feareth the Lorde: him shall he teach in the way that he shall chuse.
12 His soule shall dwell at ease: and his seede shall inherite the land.
13 The secret of the Lorde is among them that feare him: and he will shew them his Couenant.
14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feete out of the net.
15 Turne thee vnto mee, and haue mercie vpon me: for I am desolate and in miserie.
16 The sorrowes of my heart are enlarged: O bring thou me out of my troubles.
17 Looke vpon mine aduersitie and miserie: and forgiue me all my sinne.
18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.
19 O keepe my soule, and deliuer me: let mee not be confounded, for I haue put my trust in thee.
20 Let perfectnesse and righteous dealing waite vpon me: for my hope hath bene in thee.
21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my Iudge, O Lord, for I haue walked innocently: my trust hath beene also in the Lord, therefore shall I not fall.
2 Examine me, O Lord, and proue me: trie out my reines and my heart.
3 For thy louing kindnesse is euer before mine

eyes: and I will walke in thy trueth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocency, O Lord: and so will I goe to thine Altar.

7 That I may shew the voyce of thankesgiuing: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life with the bloodthirstie.

10 In whose hands is wickednes: and their right hands are full of gifts.

11 But as for me, I wil walk innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foot standeth right: I will praise the Lord in the Congregations.

Dominus illuminatio. *Psal. 27.

Euening prayer.

THe Lord is my light and my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked, euen mine enemies & my foes came vpon me to eat vp my flesh: they stumbled & fell.

3 Though an hoste of men were laid against me, yet shal not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I wil require: euen that I may dwell in the house of the Lord all the dayes of my life, to beholde the faire beauty of the Lord, and to visit his Temple.

5 For in the time of trouble he shal hide me in his Tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And

6 And now shall he lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake prayses vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 My heart hath talked of thee, seeke ye my face: thy face Lord will I seeke.

10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast beene my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vp.

13 Teach me thy way, O Lord: and lead mee in the right way, because of mine enemies.

14 Deliuer mee not ouer into the will of mine aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verely to see the goodnes of the Lord in the land of the liuing.

16 O tary thou ỹ Lords leisure: be strong, & he shall comfort thine heart, & put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee wil I crie, O Lord, my strength: thinke no scorne of me, lest if thou make as though thou hearest not, I becom like thẽ that go down into ỹ pit.

2 Heare the voyce of my humble petitions when I crie vnto thee: when I hold vp my hands toward the Mercieseat of thy holy Temple.

3 O plucke me not away, neither destroy me w̃ the vngodly & wicked doers: which speak friendly to their neighbours, but imagine mischiefe in their hearts.

4 Reward them according to their deeds: and according to the wickednesse of their owne inuentions.
5 Recompense them after the worke of their hands: pay them that they haue deserued.
6 For they regard not in their minde the workes of the Lord, nor the operation of his hands: therefore shall he breake them downe, and not build them vp.
7 Praised be the Lord: for he hath heard the voice of my humble petition.
8 The Lord is my strength & my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, & in my song will I praise him.
9 The Lord is my strength: and he is the wholesome defence of his anoynted.
10 O saue thy people, and giue thy blessing vnto thine inheritance: feede them, & set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord, O yee mightie, bring yong rammes vnto the Lord: ascribe vnto the Lorde worship and strength.
2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.
3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.
4 It is the Lord that ruleth the sea, the voyce of the Lord is mightie in operation: the voyce of the Lord is a glorious voyce.
5 The voyce of the Lord breaketh the cedar trees: yea, the Lord breaketh the cedars of Libanus.
6 He made them also to skip like a calfe: Libanus also and Syrion like a yong vnicorne.
7 The voyce of the Lorde diuideth the flames of fire, the voyce of the Lord shaketh the wildernes: yea, the Lord shaketh the wildernesse of Cades.
8 The voyce of the Lord maketh the Hindes to

bring foorth yong, and discouereth the thicke bushes: in his Temple doth euery man speake of his honour.

9 The Lord sitteth aboue the water flood: and the Lord remaineth a King for euer.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

Morning prayer.

I Will magnifie thee, O Lord, for thou hast set me vp: and not made my foes to triumph ouer me.

2 O Lorde my God, I cried vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them ỹ go down to the pit.

4 Sing praises vnto the Lord, O yee Saints of his: and giue thanks to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinckling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy commeth in the morning.

6 And in my prosperitie I said, I shall neuer bee remoued: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou didst turne thy face from me: and I was troubled.

8 Then cried I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profite is there in my blood: when I goe downe to the pit?

10 Shall the dust giue thankes vnto thee: or shall it declare thy trueth?

11 Heare, O Lord, and haue mercie vpon mee: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, & girded me with gladnesse.

13 Therefore shall euery good man sing of thy prayse without ceasing: O my GOD, I will giue thanks vnto thee for euer.

In te Domine speraui. Psal. 31.

IN thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousnes.

2 Bow downe thine eare to me: make haste to deliuer me.

3 And bee thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castle: be thou also my guide, and leade me for thy Names sake.

5 Draw mee out of the net that they haue laide priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.

7 I haue hated them that holde of superstitious vanities: and my trust hath bene in the Lord.

8 I wil be glad and reioyce in thy mercy: for thou hast considered my trouble, & hast knowen my soule in aduersities.

9 Thou hast not shut me vp into the hande of the enemie: but hast set my feet in a large roome.

10 Haue mercy vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waren olde with heauinesse: and my yeeres with mourning.

12 My strength faileth mee, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbors: and they of mine acquaintance were afraid of me, and they that did see me without, conueyed themselues from me.

14 I am cleane forgotten, as a dead man out of minde:

minde: I am become like a broken vessell.

15 For I haue heard the blasphemie of the multitude: and feare is on euery side, while they conspire together against me, and take their counsaile to take away my life.

16 But my hope hath beene in thee, O Lord: I haue said, Thou art my God.

17 My time is in thy hand, deliuer me frō the hand of mine enemies: and from them that persecute me.

18 Shewe thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

20 Let the lying lips bee put to silence: which cruelly, disdainfully, and despitefully speake against the righteous.

21 O how plentifull is thy goodnesse, which thou hast laide vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men!

22 Thou shalt hide them priuily by thine owne presence from the prouoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marueilous great kindnesse in a strong Citie.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Neuertheless thou heardest the voyce of my prayer: when I cried vnto thee.

26 O loue the Lord al ye his Saints: for the Lord preserueth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lord.

Beati

Euening prayer.

Beati quorum. Pſal. 32.

BLeſſed is hee whoſe vnrighteouſneſſe is forgiuen: and whoſe ſinne is couered.

2 Bleſſed is the man vnto whome the Lord imputeth no ſinne: and in whoſe ſpirit there is no guile.

3 For while I held my tongue: my bones conſumed away through my daily complaining.

4 For thy hand is heauy vpon me day and night: and my moiſture is like the drought in Summer.

5 I will knowledge my ſinne vnto thee: and mine vnrighteouſneſſe haue I not hid.

6 I ſaid, I will confeſſe my ſinnes vnto the Lord: and ſo thou forgaueſt the wickednesſe of my ſinne.

7 For this ſhall euery one that is godly make his prayer vnto thee in a time when thou mayeſt bee found: but in the great water floods they ſhall not come nigh him.

8 Thou art a place to hide me in, thou ſhalt preſerue me from trouble: thou ſhalt compaſſe me about with ſongs of deliuerance.

9 I will enforme thee, & teach thee in ỹ way wherein thou ſhalt go: and I wil guide thee with mine eye.

10 Be yee not like to horſe and mule, which haue no vnderſtanding: whoſe mouthes muſt bee holden with bit and bridle, leſt they fall vpon thee.

11 Great plagues remaine for the vngodly: but who ſo putteth his truſt in the Lord, mercy embraceth him on euery ſide.

12 Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iuſti. Pſal. 33.

REioyce in the Lord, O ye righteous: for it becommeth well the iuſt to be thankfull.

2 Praiſe the Lord with harpe: ſing Pſalmes vn-

to

to him with the Lute and instrument of ten strings.
3 Sing vnto the Lord a new song: sing praises lustily vnto him with a good courage.
4 For the word of the Lord is true: and all his workes are faithfull.
5 Hee loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.
6 By ỹ word of the Lord were the heauens made: and all the hosts of them by the breath of his mouth.
7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth vp the deepe, as in a treasure house.
8 Let all the earth feare the Lord: stand in awe of him all ye that dwell in the world.
9 For he spake, and it was done: he commanded, and it stood fast.
10 The Lord bringeth the counsaile of the heathen to nought: and maketh the deuices of the people to be of none effect, & casteth out the counsailes of princes.
11 The counsel of ỹ Lord, shal endure for euer: & the thoughts of his heart from generation to generation.
12 Blessed are the people whose God is the Lord Jehoua: and blessed are the folke that he hath chosen to him to be his inheritance.
13 The Lord looked down from heauen, & beheld all the children of men: frō the habitation of his dwelling he considereth all them that dwell in the earth.
14 Hee fashioneth all the hearts of them: and vnderstandeth all their workes.
15 There is no King that can be saued by the multitude of an hoste: neither is any mighty man deliuered by much strength.
16 An horse is coũted but a vain thing to saue a mã: neither shal he deliuer any man by his great strength.
17 Behold, the eye of the Lord is vpon them ỹ feare him:

him: and vpon them that put their truſt in his mercy.

18 To deliuer their ſoules from death: and to feed them in the time of dearth.

19 Our ſoule hath patiently tarried for the Lord: for he is our helpe, and our ſhield.

20 For our heart ſhall reioyce in him: becauſe wee haue hoped in his holy Name.

21 Let thy mercifull kindneſſe (O Lord) be vpon vs: like as we do put our truſt in thee.

Benedicam Domino. Pſal. 34.

I will alway giue thankes vnto the Lord: his praiſe ſhall euer be in my mouth.

2 My ſoule ſhall make her boaſt of the Lord: the humble ſhall heare thereof and be glad.

3 O praiſe the Lord with me: and let vs magnifie his Name together.

4 I ſought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not aſhamed.

6 Lo the poore cryeth, and the Lord heareth him: yea, and ſaueth him out of all his troubles.

7 The Angel of the Lord tarieth round about them that feare him: and deliuereth them.

8 O taſte and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.

9 O feare the Lord yee that bee his Saints: for they that feare him, lacke nothing.

10 The lions do lacke and ſuffer hunger: but they which ſeeke the Lord, ſhall want no maner of thing that is good.

11 Come ye children and hearken vnto me: I will teach you the feare of the Lord.

12 What man is he that luſteth to liue, and would faine ſee good dayes: keepe thy tongue from euil, and

thy

thy lips that they speake no guile.

13 Eschew euill, & do good: seeke peace, & ensue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: & wil saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 Hee keepeth all his bones: so that not one of them is broken.

20 But misfortune shal slay the vngodly: and they that hate the righteous, shall be desolate.

21 The Lord deliuereth ỹ soules of his seruants: & all they ỹ put their trust in him, shall not be destitute.

Indica me Domine. Psal. 35.

PLeade thou my cause, O Lord, with them that striue with mee: and fight thou against them ỹ fight against me. Morning prayer.

2 Lay hande vpon the shielde and buckler: and stand vp to helpe me.

3 Bring foorth thy speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded, and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischiefe for mee.

5 Let them be as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his nette that he hath laid priuily, catch himselfe: that he may fall into his owne mischiefe.

9 And my soule, be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in misery, from him that spoileth him.

11 False witnes did rise vp: they laid to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had beene my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, and gathered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities, which they bring on me, and my darling from the Lions.

18 So will I giue thee thankes in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their

eyes

eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on mee with their mouthes, and said: fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: hold not thy tongue then, goe not farre from me, O Lord.

23 Awake and stand vp to iudge my quarrell: auenge thou my cause, my God and my Lord.

24 Judge mee, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would wee haue it: neither let them say, Wee haue deuoured him.

26 Let them be put to confusion & shame together that reioyce at my trouble: let them bee clothed with rebuke and dishonor, that boast thēselues against me.

27 Let thē be glad and reioyce, ẏ fauour my righteous dealing: yea, let thē say alway, Blessed be ẏ Lord, which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shall be talking of thy righteousnesse: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

MY heart theweth me the wickednes of the vngodly: that there is no feare of God before his eyes.

2 For hee flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The words of his moth are vnrighteous, and full of deceit: he hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doeth he abhorre any thing that is euill.

5 Thy mercie (O Lord) reacheth vnto the hea-

uens:

uens: and thy faithfulnesse vnto the clouds.

6 Thy righteousnes standeth like ỹ strong mountaines: thy iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beast, how excellent is thy mercy, O God: & the children of men shall put their trust vnder the shadow of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riuer.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindnesse vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednesse: they are cast downe, & shall not be able to stand.

Noli æmulari. Psal 37.

Euening prayer.

FRet not thy selfe because of the vngodly: neither be thou enuious against the euil doers.

2 For they shall soone bee cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lord, and bee doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shal giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

7 Hold thee stil in the Lord, & abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against ỹ man that doth after euil counsails.

8 Leaue off from wrath, and let goe displeasure:

fret

fret not thy selfe, else shalt thou be moued to doe euil.
9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.
10 Yet a litle while, and the vngodly shalbe cleane gone: thou shalt look after his place, & he shalbe away.
11 But the meeke spirited shall possesse the earth: and shalbe refreshed in the multitude of peace.
12 The vngodly seeketh counsell against the iust: and gnasheth vpon him with his teeth.
13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.
14 The vngodly haue drawen out the sword, and haue bent their bow: to cast downe the poore and needy, and to slay such as be of a right conuersation.
15 Their sword shal go through their owne heart: and their bow shalbe broken.
16 A small thing that the righteous hath: is better then great riches of the vngodly.
17 For the armes of the vngodly shall be broken: and the Lord vpholdeth the righteous.
18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.
19 They shall not bee confounded in the perilous time: & in the dayes of dearth they shall haue ynough.
20 As for the vngodly, they shal perish, and the enemies of the Lord shall consume as the fat of Lambs: yea, euen as the smoke shall they consume away.
21 The vngodly borroweth & payeth not againe: but the righteous is mercifull and liberall.
22 Such as be blessed of God shal possesse the land: and they that be cursed of him, shalbe rooted out.
23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.
24 Though he fall, he shal not be cast away: for the Lord vpholdeth him with his hand.

25 I haue bene yong, and now am old: and yet saw I neuer the righteous forsaken, nor his seed begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seed is blessed.

27 Flee from euil, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: he forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shall be punished: as for the seed of the vngodly, it shalbe rooted out.

30 The righteous shall inherit the land: and dwell therein for euer.

31 The mouth of the righteous is exercised in wisdome: and his tongue will be talking of iudgement.

32 The Law of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shal promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene Bay tree.

37 And I went by, and loe, he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing that is right: for that shall bring a man peace at ỹ last.

39 As for the transgressors, they shall perish together: and the end of the vngodly is, They shalbe rooted out at the last.

40 But the saluation of ỹ righteous cõmeth of the

Lord:

Lord: which is also their strength in ỹ time of trouble.
41 And the Lord shal stand by them and saue them: he shal deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

PVt me not to rebuke (O Lord) in thine anger: neither chasten mee in thy heauy displeasure. Morning prayer,
2 For thine arrowes sticke fast in me: and thy hand presseth me sore.
3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones by reason of my sinne.
4 For my wickednesses are gone ouer my head: and are like a sore burthen too heauy for me to beare.
5 My wounds stincke, and are corrupt: through my foolishnesse.
6 I am brought into so great trouble and misery: that I goe mourning all the day long.
7 For my loynes are filled with a sore disease: and there is no whole part in my body.
8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.
9 Lord, thou knowest all my desire: and my groning is not hid from thee.
10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.
12 My louers & my neighbors did stand looking vpon my trouble: and my kinsmen stood afarre off.
11 They also that sought after my life, layd snares for me: & they that went about to doe me euil, talked of wickednesse, and imagined deceit all the day long.
13 As for mee, I was like a deafe man and heard not: and as one that is dumbe, which doeth not open his mouth.
14 I became euen as a man that heareth not: and

in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph ouer mee: for when my foot slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednes: and bee sory for my sinne.

19 But mine enemies liue and are mighty: and they that hate me wrongfully, are many in number.

20 They also that reward euil for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou farre from me.

22 Haste thee to helpe me: O Lord God my saluation.

Dixi, custodiam. Psal. 39.

I Said, I will take heed to my wayes: that I offend not in my tongue.

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, euen from good wordes, but it was paine and griefe to me.

4 My heart was hote within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, & the number of my dayes: that I may be certified how lõg I haue to liue,

6 Behold, thou hast made my dayes as it were a span long: & mine age is euen as nothing in respect of thee, & verily euery man liuing is altogether vanity.

7 For man walketh in a vaine shadow, and dis-

quieteth

quieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lord, & with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a soiourner: as all my fathers were.

15 Oh spare mee a little, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. 40.

I Waited patiently for the Lord: and he enclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the myre and clay: and set my feet vpon the rocke, and ordered my goings.

3 And he hath put a new song in my mouth: euen a Thankesgiuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as goe about with lies.

6 O Lord my God, great are thy wonderous workes which thou hast done: like as bee also thy

thoughts which are to vs ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them & speake of them: they should be more then I am able to expresse.

8 Sacrifice and meat offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offrings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I should fulfil thy wil, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousnesse in the great Congregation: loe, I will not refraine my lippes, O Lord, and that thou knowest.

12 I haue not hid thy righteousnes within my heart: my talking hath bene of thy truth, & of thy saluation.

13 I haue not kept backe thy louing mercy and trueth: from the great Congregation.

14 Withdraw not thou thy mercie from mee, O Lord: let thy louing kindnesse and thy trueth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are mo in number then the haires of my head, and my heart hath failed me.

16 O Lord, let it bee thy pleasure to deliuer mee: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backward and put to rebuke that wish me euil.

18 Let them be desolate and rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.

20 As for me I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal 41.

Euening prayer.

BLessed is he that considereth the poore and needy: the Lord shall deliuer him in the time of trouble.

2 The Lord preserue him & keepe him aliue, that hee may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when hee lieth sicke vpon his bed: make thou all his bed in his sickenesse.

4 I said, Lord be mercifull vnto mee: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of mee: when shall he die, and his name perish?

6 And if he come to see me, hee speaketh vanitie: and his heart conceiueth falshood within himselfe, and when he commeth forth, he telleth it.

7 All mine enemies whisper together against me: euen against me doe they imagine this euill.

8 Let the sentence of guiltinesse proceede against him: and now that he lieth, let him rise vp no more.

9 Yea, euen mine owne familiar friend whom I trusted: which did also eat of my bread, hath laid great wait for me.

10 But be thou mercifull vnto mee, O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemie doeth not triumph against me.

12 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

LIke as the Hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is athirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue bene my meat day and night: while they daily say vnto mee, Where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voyce of praise and thankesgiuing: among such as keepe Holy day.

6 Why art thou so full of heauinesse, O my soule: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my soule is vexed within mee: therefore will I remember thee, concerning the lande of Jordan, and the litle hill of Hermon.

9 One deepe calleth another, because of the noise of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath granted his louing kindnesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, Why hast thou forgotten mee: why goe I thus heauily while the enemie oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies ỹ trouble me, cast me in ỹ teeth.

13 Namely, while they say dayly vnto me: where is now thy God?

14 Why art thou so vexed, O my soule: and why art

art thou ſo diſquieted within me?

15 O put thy truſt in God: for I will yet thank him, which is the helpe of my countenance, and my God.

Iudica me Deus. Pſal. 43.

GIue ſentence with mee, O God, and defend my cauſe againſt the vngodly people: O deliuer mee from the deceitfull and wicked man.

2 For thou art the God of my ſtrength, why haſt thou put mee from thee: and why goe I ſo heauily, while the enemie oppreſſeth me?

3 Oh ſend out thy light and thy trueth, that they may leade me: and bring mee vnto thy Holy hill, and to thy dwelling.

4 And that I may go vnto the Altar of God, euen vnto the God of my ioy and gladneſſe: and vpon the harpe will I giue thanks vnto thee, O God, my God.

5 Why art thou ſo heauy, O my ſoule: and why art thou ſo diſquieted within me?

6 O put thy truſt in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Pſal. 44.

WEe haue heard with our eares, O God, our fathers haue tolde vs: what thou haſt done in their time of old. Morning prayer.

2 How thou haſt driuen out the heathen with thy hand, & planted them in: how thou haſt deſtroyed the nations, & caſt them out.

3 For they gate not the land in poſſeſſion through their owne ſword: neither was it their owne arme that helped them.

4 But thy right hande and thine arme, and the light of thy countenance: becauſe thou haddeſt a fauour vnto them.

5 Thou art my king, O God: ſend help vnto Jacob.

6 Through

6 Through thee wil we ouerthrow our enemies: and in thy Name will we tread them vnder that rise vp against vs.

7 For I will not trust in my bowe: it is not my sword that shall helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God all day long, and wil prayse thy Name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backes vpon our enemies: so that they which hate vs spoile our goods.

12 Thou lettest vs to bee eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to bee rebuked of our neighbours: to be laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to bee a by-worde among the heathen: and that the people shake their heads at vs.

16 My confusion is daily before me: and the shame of my face hath couered me.

17 For the voice of the slanderer and blasphemer: for the enemie and auenger.

18 And though all this be come vpon vs, yet do we not forget thee: nor behaue our selues frowardly in thy Couenant.

19 Our heart is not turned backe: neither our steps gone out of thy way.

20 No not when thou hast smitten vs into ỹ place of dragons: and couered vs with the shadow of death.

21 If we haue forgotten the name of our God, and holden vp our handes to any strange god: shall not

God

God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Up Lord, why sleepest thou: awake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soule is brought low, euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speake of the things, which I haue made vnto the king.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer thē the childrē of men: ful of grace are thy lips, because God hath blessed thee for euer.

4 Gird thee with thy sword vpō thy thigh, O thou most mighty: according to thy worship and renowme.

5 Good lucke haue thou w̄ thine honour: ride on, because of the word of truth, of meekenes, & righteousnes, & thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shalbe subdued vnto thee: euen in the mids among the kings enemies.

7 Thy seat, O God indureth for euer: the sceptre of thy kingdome is a right Scepter.

8 Thou hast loued righteousnes, and hated iniquitie: wherefore God, euen thy God, hath anoynted thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Ivory palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women:

women: vpon thy right hand did stand the Queene in a vesture of gold, wrought about w diuers colours.

11 Hearken, O daughter, & consider, encline thine eare: forget also thine own people, & thy fathers house.

12 So shall the King haue pleasure in thy beauty: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shalbe brought vnto the King in raiment of needle worke: the Virgins that be her felowes shal beare her company, and shalbe brought vnto thee.

16 With ioy and gladnesse shall they bee brought: and shall enter into the kings palace.

17 In stead of thy fathers thou shalt haue children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation vnto another: therefore shall the people giue thankes vnto thee world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore will wee not feare though the earth be mooued: and though the hilles bee caried into the mids of the Sea.

3 Though the waters thereof rage & swell: and though ỹ mountains shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the Citie of God: the holy place of the Tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be remoued: God shall helpe her, and that right early.

6 The heathen make much adoe, and the kingdomes

domes are mooued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hostes is with vs: the God of Jacob is our refuge.

8 O come hither, and beholde the workes of the Lord: what destruction hee hath brought vpon the earth.

9 He maketh warres to cease in all the world: he breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will bee exalted in the earth.

11 The Lord of hostes is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite. Psal. 47.

Euening prayer.

O Clap your hands together, al ye people: O sing vnto God with the voyce of melody.

2 For the Lord is high, & to be feared: he is the great King vpon all the earth.

3 He shall subdue the people vnder vs: and the Nations vnder our feete.

4 He shall chuse out an heritage for vs: euen the worship of Jacob whom he loued.

5 God is gone vp with a mery noyse: and the Lord with the sound of the Trumpe.

6 O sing prayses, sing prayses vnto (our) God: O sing prayses, sing prayses vnto our King.

7 For God is the King of all the earth: sing yee prayses with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his Holy seat.

9 The princes of ỹ people are ioyned vnto the people of the God of Abraham: for God, which is very high exalted, doeth defend the earth as it were with a shield.

Magnus

Magnus Dominus. Pſal. 48.

GReat is the Lord, and highly to be prayſed: in the City of our God, euen vpon his Holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the Northſide lyeth the City of the great King, God is well knowen in her palaces, as a ſure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They marueiled to ſee ſuch things: they were aſtonied, and ſuddenly caſt downe.

5 Feare came there vpon them, and ſorrow: as vpon a woman in her trauaile.

6 Thou ſhalt breake the ſhips of the ſea: through the Eaſt winde.

7 Like as we haue heard, ſo haue we ſeene in the City of the Lord of hoſtes, in the City of our God: God vpholdeth the ſame for euer.

8 We wait for thy louing kindeneſſe, O God: in the middeſt of thy Temple.

9 O God, according vnto thy Name, ſo is thy prayſe vnto the worlds end: thy right hand is full of righteouſneſſe.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: becauſe of thy Iudgements.

11 Walke about Sion, and goe round about her: and tell the towers thereof.

12 Marke well her bulwarks, ſet vp her houſes: that ye may tell them that come after.

13 For this God is our God for euer and euer: he ſhalbe our guide vnto death.

Audite hæc omnes. Pſal. 49.

OHeare yee this all ye people: ponder it with your eares all ye that dwell in the world.

2 High & low, rich and poore: one with another.

3 My

3 My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

4 I will encline mine eare to the parable: and shew my darke speach vpon the harpe.

5 Wherefore should I feare in the dayes of wickednesse: and when the wickednesse of my heeles compasseth me round about?

6 There be some that put their trust in their goods: and boast themselues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For he seeth that wise men also die, and perish together: as well as the ignorant & foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shal endure from one generation to another, & call the lands after their owne names.

12 Neuertheless, man will not abide in honour: seeing hee may be compared vnto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posterity praise their saying.

14 They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receiue me.

16 Bee not thou afraid though one be made rich: or if the glory of his house be increased.

17 For he shall cary nothing away with him when he

he dieth: neither shall his pompe follow him.

18 For while he liued, he counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 Hee shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal. 50.

Morning prayer.

THe Lord, euen the most mighty God hath spoken: and called the world frō the rising vp of the Sun vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shal not keepe silence: there shall goe before him a consuming fire, and a mighty tempest shalbe stirred vp round about him.

4 Hee shall call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto mee: those that haue made a couenant with me with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is Iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee, because of thy Sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thy house: nor hee goates out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the foules vpon the mountaines: and the wilde beasts of the field are in my sight.

12 If

12 If I bee hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eate Buls flesh: and drinke the blood of Goats?

14 Offer vnto God thankesgiuing: and pay thy vowes vnto the most Highest.

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt prayse me.

16 But vnto the vngodly said God: Why doest thou preach my lawes, & takest my couenant in thy mouth?

17 Whereas thou hatest to bee reformed: and hast cast my wordes behinde thee.

18 When thou sawest a theefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set foorth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the things that thou hast done.

22 O consider this, yee that forget God: least I plucke you away, and there be none to deliuer you.

23 Who so offereth me thankes and prayse, hee honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus, Psal. 51.

HAue mercy vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faults: and my sinne is euer before me.

4 Against thee onely haue I ſinned, and done this euill in thy ſight: that thou mighteſt be iuſtified in thy ſaying, and cleare when thou art iudged.

5 Behold, I was ſhapen in wickednesse: and in ſinne hath my mother conceiued me.

6 But lo, thou requireſt truth in the inward parts: and ſhalt make me to vnderſtand wiſedome ſecretly.

7 Thou ſhalt purge me with Hyſope, and I ſhalbe cleane: thou ſhalt waſh me, and I ſhalbe whiter then ſnow.

8 Thou ſhalt make me heare of ioy and gladneſſe: that the bones which thou haſt broken may reioyce.

9 Turne thy face from my ſinnes: and put out all my miſdeeds.

10 Make me a cleane heart, O God: and renew a right ſpirit within me.

11 Caſt me not away from thy preſence: and take not thy holy Spirit from me.

12 O giue me the comfort of thy helpe againe: and ſtabliſh me with thy free ſpirit.

13 Then ſhall I teach thy wayes vnto the wicked: and ſinners ſhalbe conuerted vnto thee.

14 Deliuer me from bloodguiltines, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſnes.

15 Thou ſhalt open my lips, O Lord: & my mouth ſhall ſhew thy praiſe.

16 For thou deſireſt no ſacrifice, els would I giue it thee: but thou delighteſt not in burnt offrings.

17 The ſacrifice of God, is a troubled ſpirit: a broken & contrite heart, O God, ſhalt thou not deſpiſe.

18 O be fauourable & gracious vnto Sion: build thou the walles of Hieruſalem.

19 Then ſhalt thou bee pleaſed with the ſacrifice of righteouſnes, with the burnt offerings & oblations:

then

then shall they offer yong bullocks vpon thine Altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe?

2 Whereas ỹ goodnes of God: endureth yet daily.

3 Thy tongue imagineth wickednesse: and with lyes thou cuttest like a sharpe rasour.

4 Thou hast loued vnrighteousnesse more then goodnesse: & to talke of lies more then righteousnes.

5 Thou hast loued to speake all wordes that may doe hurt: O thou false tongue.

6 Therefore shal God destroy thee for euer: he shall take thee and pluck thee out of thy dwelling, and root thee out of the land of the liuing.

7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.

9 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercy of God for euer and euer.

10 I wil alwayes giue thankes vnto thee for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

THe foolish body hath sayd in his heart: There is no God. Euening prayer.

2 Corrupt are they, & become abominable in their wickednesse: there is none that doeth good.

3 God looked downe from heauen vpon the children of men: to see if there weee any that would vnderstand, and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none

that doeth good, no not one.

5 Are not they without vnderstanding that worke wickednesse: eating vp my people as if they would eate bread? they haue not called vpon God.

6 They were afrayd where no feare was: for God hath broken ỹ bones of him that besieged thee, ỹ hast put them to cõfusion because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

8 Then should Iacob reioyce: and Israel should be right glad.

Deus in nomine. Psal. 54.

SAue mee, O God, for thy Names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against mee: and tyrants, which haue not God before their eyes, seeke after my soule.

4 Beholde, God is my helper: the Lord is with them that vphold my soule.

5 He shall reward euill vnto mine enemies: destroy thou them in thy trueth.

6 An offering of a free heart will I giue thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath deliuered me out of all my trouble: & mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heed vnto mee, and heare mee: how I mourne in my prayer and am vexed.

3 The enemy cryeth so, and the vngodly commeth on so fast: for they are minded to doe mee some mischiefe,

miſchiefe, ſo maliciouſly are they ſet againſt me.

4 My heart is diſquieted within mee: and the feare of death is fallen vpon me.

5 Fearefulnes and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I ſaid, O that I had wings like a doue: for then would I flee away, and be at reſt.

7 Loe, then would I get mee away farre off: and remaine in the wilderneſſe.

8 I would make haſte to eſcape: becauſe of the ſtormy winde and tempeſt.

9 Deſtroy their tongues, O Lord, & diuide them: for I haue ſpied vnrighteouſnes, and ſtrife in the city.

10 Day and night they goe about within the wals thereof: miſchiefe alſo & ſorow are in the mids of it.

11 Wickednes is therein: deceit, and guile goe not out of their ſtreets.

12 For it is not an open enemy that hath done mee this diſhonour: for then I could haue borne it.

13 Neither was it mine aduerſary that did magnifie himſelfe againſt me: for then peraduenture I would haue hid my ſelfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We tooke ſweet counſell together: and walked in the houſe of God as friends.

16 Let death come haſtily vpon them, and let them goe downe quicke into hell: for wickednes is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lord ſhall ſaue me.

18 In the euening and morning, and at noone day will I pray, and that inſtantly: and he ſhall heare my voyce.

19 It is hee that hath deliuered my ſoule in peace

from the battell that was against me: for there were many with me.

20 Yea, euen God that endureth for euer, shall heare mee, and bring them downe: for they will not turne, nor feare God.

21 Hee layde his handes vpon such as be at peace with him: and he brake his couenant.

22 The words of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swords.

23 O cast thy burden vpon the Lord, & he shal nourish thee: & shal not suffer the righteous to fal for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloodthirstie and deceitfull men shall not liue out halfe their dayes: neuertheless, my trust shalbe in thee, O Lord.

Miserere mei Deus. Psal. 56.

Morning prayer.

BE mercifull vnto me, O God, for man goeth about to deuoure me: he is dayly fighting, and troubling me.

2 Mine enemies are dayly in hand to swallow me vp: for they be many that fight against me, O thou most Highest.

3 Neuertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I haue put my trust in God, and wil not feare what flesh can doe vnto me.

5 They dayly mistake my wordes: all that they imagine, is to doe me euil.

6 They hold all together, & keep themselues close: and marke my steps, when they lay wait for my soule.

7 Shall they escape for their wickednesse: thou O God, in thy displeasure shalt cast them downe.

8 Thou

8 Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?
9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I knowe, for God is on my side.
10 In Gods worde will I reioyce: in the Lords word will I comfort me.
11 Yea, in God haue I put my trust: I wil not be afraid what man can doe vnto me.
12 Vnto thee, O God, will I pay my vowes: vnto thee will I giue thanks.
13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto mee, O God, be mercifull vnto mee, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, vntill this tyranny be ouerpast.
2 I will call vnto the most hie God: euen vnto the God ỹ shal performe the cause which I haue in hand.
3 He shall send from heauen: and saue mee from the reproofe of him that would eate me vp.
4 God shall send forth his mercie and trueth: my soule is among Lions.
5 And I lie euen among the children of men that are set on fire: whose teeth are speares and arrowes, and their tongue a sharpe sword.
6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.
7 They haue laid a net for my feete, and pressed downe my soule: they haue digged a pit before mee, and are fallen into the mids of it themselues.
8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right early.

10 I will giue thanks vnto thee, O Lord, among the people: & I wil sing vnto thee among the nations.

11 For the greatnesse of thy mercie reacheth vnto the heauens: and thy trueth vnto the cloudes.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si verè vtique. Psal. 58.

ARe your mindes set vpon righteousnesse, O yee Congregation: and doe yee iudge the thing that is right, O ye sonnes of men?

2 Yea, yee imagine mischiefe in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe: assoone as they be borne they goe astray, and speake lies.

4 They are as venemous as the poison of a Serpent: euen like ỹ deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the Charmer: charme he neuer so wisely.

6 Breake their teeth, O God, in their mouthes, smite the iaw bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoote their arrowes, let them be rooted out.

7 Let them consume away like a snaile, and bee like the vntimely fruit of a woman: and let them not see the Sunne.

8 Or euer your pots be made hote with thornes: so let indignation vexe him, euen as a thing that is rawe.

9 The righteous shall reioyce when hee seeth the vengeance: he shall wash his footsteps in the blood of the vngodly.

10 So that a man shall say, Verely there is a reward

ward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

DEliuer me from mine enemies, O God: defend me from them that rise vp against mee. Euening prayer.

2 O deliuer me from the wicked doers: and saue me from the bloodthirstie men.

3 For loe, they lie waiting for my soule: the mightie men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselues without my fault: arise thou therefore to helpe me. and behold.

5 Stand vp, O Lord God of hostes, thou God of Israel, to visit all the heathen: and bee not mercifull vnto them that offend of malicious wickednesse.

6 They goe to and fro in the euening: they grin like a dogge, and runne about through the citie.

7 Beholde, they speake with their mouth, and swords are in their lips: for who doeth heare?

8 But thou, O Lorde, shalt haue them in derision: and thou shalt laugh all the Heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnes plenteously: and God shall let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the words of their lips, they shall bee taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Jacob, and vnto the ends of the world.

14 And

14 And in the euening they will returne: grinne like a dogge, and will goe about the citie.

15 They wil runne here and there for meate: and grudge if they be not satisfied.

16 As for mee, I will sing of thy power, and will praise thy mercie betimes in the morning: for thou hast bin my defence & refuge in the day of my trouble.

17 Vnto thee, O my strength, will I sing: for thou O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God thou hast cast vs out, & scattered vs abroad: thou hast also been displeased, O turne thee vnto vs againe.

2 Thou hast moued the land, & diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: & mete out the valley of Sucoth.

7 Gilead is mine, & Manasses is mine: Ephraim also is the strength of my head, Iuda is my lawgiuer.

8 Moab is my washpot, ouer Edom will I cast out my shooe: Philistia be thou glad of me.

9 Who will leade mee into the strong citie: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God will we doe great actes: for it is he that shall tread downe our enemies.

Exaudi

Exaudi Deus. Psal. 61.

HEare my crying, O God: giue eare vnto my prayer.

2 From the endes of the earth will I call vnto thee: when my heart is in heauinesse.

3 O set me vp vpon the rocke that is higher then I: for thou hast bene my hope, and a strong tower for me against the enemy.

4 I wil dwell in thy tabernacle for euer: and my trust shall be vnder the couering of thy wings.

5 For thou, O Lord, hast heard my desires: & hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt grant the King a long life, that his yeeres may endure throughout all generations.

7 He shall dwell before God for euer: O prepare thy louing mercy and faithfulnesse, that they may preserue him.

8 So wil I alwayes sing praise vnto thy Name: that I may dayly performe my vowes.

Nonne Deo. Psal 62.

MY soule truely waiteth still vpon God: for of him commeth my saluation. Morning prayer.

2 He verely is my strength and my saluation: hee is my defence, so that I shall not greatly fall.

3 How long will yee imagine mischiefe against euery man: ye shall be slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their deuice is only how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5. Neuertheless, my soule waite thou still vpon God: for my hope is in him.

6 He truely is my strength and my saluation: hee is my defence, so that I shall not fall.

7 In

7 In God is my health and my glory: the rocke of my might, and in God is my trust.

8 O put your trust in him alway, (yee people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it selfe.

10 O trust not in wrong and robbery, giue not your selues vnto vanitie: if riches increase, set not your heart vpon them.

11 God spake once and twise: I haue also heard the same, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus, Deus meus. Psal. 63.

O God, thou art my God: earely will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy louing kindnesse is better then the life it selfe: my lips shall praise thee.

5 As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy Name.

6 My soule shall be satisfied, euen as it were with marrow and fatnesse: when my mouth praiseth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast bene my helper: therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the King shall reioyce in God: all they also that sweare by him shalbe commended: for the mouth of them that speake lies, shalbe stopped.

Exaudi Deus. Psal. 64.

HEare my voyce, O God, in my prayer: preserue my life from feare of the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: and shoot out their arrowes, euen bitter words.

4 That they may priuily shoot at him that is perfect: suddenly doe they hit him, and feare not.

5 They courage themselues in mischiefe: and commune among themselues how they may lay snares, and say that no man shall see them.

6 They imagine wickednes, and practise it: that they keepe secret among themselues, euery man in the deepe of his heart.

7 But God shall suddenly shoote at them with a swift arrow: that they shalbe wounded.

8 Yea, their own tongues shal make them fal: in so much ỹ who so seeth them, shall laugh them to scorne.

9 And all men that see it, shal say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shall reioyce in the Lord, and put his trust in him: and al they that are true of heart, shalbe glad.

Te decet hymnus. Psal. 65.

THou, O God, art prayed in Sion: and vnto thee shall the vow bee performed in Hierusalem. Euening prayer.

2 Thou

2 Thou that heareſt the prayer: vnto thee ſhall all fleſh come.

3 My miſdeeds preuaile againſt me: O be thou mercifull vnto our ſinnes.

4 Bleſſed is the man whom thou chooſeſt, and receiueſt vnto thee: he ſhall dwell in thy Court, and ſhalbee ſatisfied with the pleaſures of thy houſe, euen of thy holy Temple.

5 Thou ſhalt ſhew vs wonderfull things in thy righteouſnes, O God of our ſaluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad Sea.

6 Which in his ſtrength ſetteth faſt the mountaines: and is girded about with power.

7 Which ſtilleth the raging of the Sea: and the noyſe of his waues, and the madneſſe of his people.

8 They alſo that dwell in the vttermoſt parts of the earth, ſhalbe afraid at thy tokens: thou that makeſt the outgoings of the Morning and Euening to praiſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

10 The riuer of God is full of water: thou prepareſt their corne, for ſo thou prouideſt for the earth.

11 Thou watereſt her furrowes, thou ſendeſt raine into the little valleyes thereof: thou makeſt it ſoft with the drops of raine, and bleſſeſt the encreaſe of it.

12 Thou crowneſt the yeere with thy goodneſſe: and thy clouds drop fatneſſe.

13 They ſhall drop vpon the dwellings of the wilderneſſe: and the little hils ſhall reioyce on euery ſide.

14 The folds ſhalbe full of ſheepe: the valleys alſo ſhall ſtand ſo thicke with corne, that they ſhall laugh and ſing.

Iubilate Deo. Pſal. 66.

O Be ioyfull in God all ye landes: ſing prayſes vnto the honour of his Name, make his prayſe to bee glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatneſſe of thy power ſhall thine enemies be found liars vnto thee.

3 For all the world ſhal worſhip thee: ſing of thee, and praiſe thy Name.

4 O come hither, and behold the workes of God: how wonderfull hee is in his doing toward the chil-dren of men.

5 Hee turned the Sea into dry land: ſo that they went through the water on foot, there did we reioyce thereof.

6 Hee ruleth with his power for euer, his eyes be-hold the people: and ſuch as will not beleeue, ſhall not be able to exalt themſelues.

7 O prayſe our God, (ye people:) and make the voyce of his praiſe to be heard.

8 Which holdeth our ſoule in life: and ſuffereth not our feet to ſlip.

9 For thou, O God, haſt proued vs: thou alſo haſt tried vs, like as ſiluer is tried.

10 Thou broughteſt vs into the ſnare: and laydeſt trouble vpon our loynes.

11 Thou ſuffereds̄t men to ride ouer our heads: we went through fire and water, and thou broughteſt vs out into a wealthy place.

12 I will go into thy houſe with burnt offrings: & will pay thee my vowes which I promiſed with my lips, & ſpake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt ſacrifices, with the incenſe of rams: I will offer bullocks and goats.

14 O come hither & hearken all ye that feare God:

and

and I will tell you what hee hath done for my soule.

15 I called vnto him with my mouth: and gaue him prayses with my tongue.

16 If I encline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard mee: and considered the voyce of my prayer.

18 Praysed bee God which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knowen vpon earth: thy sauing health among all Nations.

3 Let the people prayse thee, O God: yea, let all the people prayse thee.

4 O let the Nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon the earth.

5 Let the people prayse thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her encrease: and God, euen our own God, shal giue vs his blessing.

7 God shal blesse vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

Morning prayer.

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous bee glad and reioyce before God: let them also be merry and ioyfull.

4 O ſing vnto God, and ſing prayſes vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horſe, prayſe him in his Name, yea, and reioyce before him.

5 He is a father of the fatherleſſe, & defendeth the cauſe of ỹ widowes: euen God in his holy habitation.

6 He is the God that maketh men to bee of one minde in an houſe, and bringeth the priſoners out of captiuity: but letteth the runnagates continue in ſcarceneſſe.

7 O God, when thou wenteſt forth before the people: when thou wenteſt through the wilderneſſe.

8 The earth ſhooke, and the heauens dropped at the preſence of God: euen as Sinai alſo was mooued at the preſence of God, which is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious raine vpon thine inheritance: & refreſhedſt it whē it was weary.

10 Thy congregation ſhall dwell therein: for thou, O God, haſt of thy goodneſſe prepared for the poore.

11 The Lord gaue the word: great was the company of the Preachers.

12 Kings with their armies did flee and were diſcomfited: and they of the houſhold diuided the ſpoyle.

13 Though ye haue lyen among the pots, yet ſhall ye be as the wings of a Doue: that is couered with ſiluer wings, and her feathers like gold.

14 When the Almighty ſcattered kings for their ſake: then were they as white as ſnow in Salmon.

15 As the hill of Baſan, ſo is Gods hil: euen an hie hill, as the hill of Baſan.

16 Why hop ye ſo ye high hils? this is Gods hil, in the which it pleaſeth him to dwell: yea, the Lord will abide in it for euer.

17 The charets of God are twenty thouſand, euen thouſands of Angels: and the Lord is among

them, as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuity captiue, & receiued gifts for men: yea, euen for thine enemies, ỹ the Lord God might dwell among them.

19 Praised be the Lord dayly: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen the God of whom commeth saluation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath sayd, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did some time from the deepe of the sea.

23 That thy foote may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seene, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The singers go before, the minstrels folow after: in the midst are the damsels playing w̃ the timbrels.

26 Giue thankes, O Israel, vnto God the Lord in the Congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the Princes of Juda their counsell: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Hierusalem: so shall Kings bring presents vnto thee.

30 When the company of the spearemen, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of siluer: and when hee hath scattered the people that delight in warre.

31 Then

31 Then shal ỹ prínces come out of Egypt: the Morians land shal soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing prayses vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: loe, he doeth send out his voyce, yea, and that a mighty voyce.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places: euen the God of Israel, hee will giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

SAue mee, O God: for the waters are come in, euen vnto my soule. Euening prayer.

2 I stick fast in the deepe mire where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am weary of crying, my throate is dry: my sight faileth me for waiting so long vpon my God.

4 They that hate me without a cause, are mo then the haires of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.

5 I payde them the things that I neuer tooke: God, thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seeke thee, be cõfounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffred reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath euen eaten me: & the rebuks of them ỹ rebuked thee, are fallen vpõ me.

10 I wept and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on a sackcloth also: & they iested vpon me.

12 They that sit in the gate speake against me: and the drunkards make songs vpon me.

13 But Lord I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercy: euen in the trueth of thy saluation.

15 Take me out of the mire, that I sinke not: oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water flood drowne me, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

17 Heare me, O Lord, for thy louing kindnesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauinesse: I looked for some to haue pity on me, but there was no man, neither found I any to cõfort me.

22 They gaue me gall to eate: and when I was thirsty, they gaue me vineger to drinke.

23 Let their table be made a snare to take themselues withall: & let the things, that should haue bene for their wealth, be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bow downe their backes.

25 Powre out thine indignation vpon them: and

let

let thy wrathfull displeasure take hold of them.

26 Let their habitation bee voide: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them bee wiped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heauinesse: thy helpe, O God shall lift me vp.

31 I will praise the Name of God with a song: and magnifie it with thankesgiuing.

32 This also shall please the Lord: better then a bullocke that hath hornes and hoofes.

33 The humble shall consider this, and bee glad: seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the sea and all that mooueth therein.

36 For God will saue Sion, and build the Cities of Juda: that men may dwell there, and haue it in possession.

37 The posterity also of his seruants shall inherite it: and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer mee: make haste to helpe me, O Lord.

2 Let them bee ashamed and confounded that seeke after my soule: let them bee turned backeward and put to confusion that wish me euill.

3 Let them for their reward be soone brought to shame: that crie ouer me, There, there.

4 But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.

5 As for me, I am poore and in misery: haste thee vnto me, O God.

6 Thou art my helper and my redeemer: O Lord, make no long tarying.

In te Domine speraui. Psal. 71.

Morning prayer.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, incline thine eare vnto me, and saue me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I bene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shall be alway of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against me, and they that lay wait for my soule, take their counsaile together, saying: God hath forsaken him, persecute him and take him, for there is none to deliuer him.

10 Go not farre from me, O God: my God, haste thee to helpe me.

11 Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour that seeke to doe me euill.

12 As for mee, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall dayly speake of thy righteousnesse and saluation: for I know no end thereof.

14 I will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

15 Thou, O God, hast taught me from my youth vp vntill now: therefore will I tell of thy wonderous workes.

16 Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousnesse, O God, is very high, and great things are they that thou hast done: O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed me? and yet diddest thou turne & refresh me: yea, and broughtest mee from the deepe of the earth againe.

19 Thou hast brought mee to great honour: and comforted me on euery side.

20 Therefore wil I praise thee and thy faithfulnes, O God, playing vpon an instrument of musick: vnto thee will I sing vpon the harpe, O thou Holy one of Israel.

21 My lips will bee faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousnes all the day long: for they are confounded, & brought vnto shame, that seeke to do me euil.

Deus iudicium. Psal. 72.

GIue the King thy Iudgements, O God: and thy righteousnesse vnto the Kings sonne.

2 Then shall he iudge the people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hilles righteousnesse vnto the people.

4 He shall keepe the simple folke by their right: defend the children of the poore, & punish ỹ wrong doer.

5 They shal feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 He shall come downe like the raine into a fleece of wooll: euen as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shalbe also from the one Sea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wildernesse shall kneele before him: his enemies shall licke the dust.

10 The kings of Tharsis and of the yles shall giue presents: ỹ kings of Arabia & Saba shall bring gifts.

11 All kings shall fall downe before him: all nations shall doe him seruice.

12 For hee shall deliuer the poore when he cryeth: the needy also and him that hath no helper.

13 Hee shalbe fauourable to the simple and needy: and shall preserue the soules of the poore.

14 He shall deliuer their soules from falshood and wrong: and deare shall their blood be in his sight.

15 He shall liue, and vnto him shall be giuen of the gold of Arabia: prayer shall be made euer vnto him, and daily shall he be praised.

16 There shalbe an heape of corne in the earth hie vpon the hils: his fruit shall shake like Libanus, and shalbe greene in the city, like grasse vpon the earth.

17 His

17 His name shall endure for euer, his name shall remaine vnder the Sunne among the posterities: which shall be blessed through him, and all the heathen shal prayse him.

18 Blessed be the Lord God, euen the God of Israel: which onely doeth wonderous things.

19 And blessed be the Name of his Maiesty for euer: and all the earth shalbe filled with his Maiesty, Amen, Amen.

Quàm bonus Israel. Psal. 73.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart. Euening prayer.

2 Neuertheless, my feete were almost gone: my treadings had welnigh slipt.

3 And why? I was grieued at the wicked: I doe also see the vngodly in such prosperity.

4 For they are in no perill of death: but are lusty and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and ouerwhelmed with cruelty.

7 Their eyes swell with fatnesse: and they doe euen what they lust.

8 They corrupt other, and speake of wicked blasphemy: their talking is against the most Highest.

9 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore fal the people vnto them: and thereout sucke they no small aduantage.

11 Tush, say they, how should God perceiue it: is there knowledge in the most Highest?

12 Loe these are the vngodly, these prosper in the world, and these haue riches in possession: and I said, Then haue I cleansed my heart in vaine, and washed my

my hands in innocentie.

13 All the day long haue I beene punished: and chastened euery morning.

14 Yea, and I had almost said euen as they: but loe, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Vntill I went into the Sanctuary of God: then vnderstood I the end of these men.

17 Namely, how thou dost set them in slippery places: and castest them downe, and destroyest them.

18 Oh how suddenly do they consume: perish, and come to a fearefull end?

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the Citie.

20 Thus my heart was grieued: and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

26 For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy workes, in the gates of the daughter of Sion.

Vt quid Deus? Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hot against the sheepe of thy pasture?

2 O thinke vpon the Congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift vp thy feet, that thou mayst vtterly destroy euery enemy: which hath done euil in thy sanctuary.

5 Thine aduersaries roare in the middes of the Congregations: and set vp their banners for tokens.

6 Yee that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.

7 But now they breake downe all the carued worke thereof: with axes and hammers.

8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they said in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

11 O God, how long shall the aduersary doe this dishonour: how long shall the enemy blaspheme thy Name, for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemie?

13 For God is my King of olde: the helpe that is done vpon earth, he doeth it himselfe.

14 Thou diddest diuide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou

15 Thou smotest the heads of Liuiathan in pieces: and gauest him to bee meate for the people in the wildernesse.

16 Thou broughtest out fountaines & waters out of the hard rockes: thou driedst vp mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how thy enemie hath rebuked: and how the foolish people haue blasphemed thy Name.

20 O deliuer not the soule of the Turtle doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

21 Looke vpon the Couenant: for all the earth is full of darkenesse, and cruell habitations.

22 Oh let not the simple goe away ashamed: but let the poore and needie giue praise vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

Morning prayer.

VNto thee, O God, doe wee giue thankes: yea, vnto thee doe we giue thankes.

2 Thy Name also is so nigh: and that doe thy wonderous workes declare.

2 When I receiue the Congregation: I shall iudge according vnto right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

6 Set

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East nor from the West: nor yet from the South.

8 And why? God is the iudge: he putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, & the wine is red: it is ful mixt, & he powreth out of ỹ same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.

11 But I will talke of the God of Jacob: and praise him for euer.

12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shalbe exalted.

Notus in Iudæa. Psal. 76.

IN Jury is God knowen: his Name is great in Israel.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake he the arrowes of the bow: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hils of the robbers.

5 The proud are robbed, they haue slept their sleepe: and all the men, whose handes were mighty, haue found nothing.

6 At thy rebuke, O God of Jacob: both the charet and horse are fallen.

7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou diddest cause thy iudgement to be heard from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenesse of man shall turne to thy praise:

and

and the fiercenesse of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it, all ye that be round about him: bring presents vnto him that ought to be feared.

12 Hee shall refraine the spirit of Princes: and is wonderfull among the Kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will cry vnto God with my voyce: euen vnto God will I cry with my voice, & he shal hearken vnto me.

2 In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse I will thinke vpon God: when my heart is vexed, I wil complaine.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.

5 I haue considered the dayes of olde: and the yeeres that are past.

6 I call to remembrance my Song: and in the night I commune with mine owne heart, and search out my spirits.

7 Wil the Lord absent himselfe for euer: and wil he be no more intreated?

8 Is his mercy cleane gone for euer: and is his promise come vtterly to an end for euermore?

9 Hath God forgotten to be gracious: and wil he shut vp his louing kindnesse in displeasure?

10 And I said, It is mine own infirmitie: but I wil remẽber the yeeres of the right hand of ỹ most highest.

11 I will remember the workes of the Lord: and call to minde the wonders of old time.

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God as our God?

14 Thou

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.

16 The waters saw thee, O God, the waters saw thee, and were afraide: the depths also were troubled.

17 The cloudes powred out water, the aire thundred: and thine arrowes went abroad.

18. The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was moued, and shooke withall.

19 Thy way is in the Sea, and thy pathes in the great waters: and thy footsteps are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populo. Psal. 78.

HEare my Law, O my people: encline your eares vnto the words of my mouth. Euening prayer.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which wee haue heard and knowen: and such as our fathers haue told vs.

4 That wee should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderfull workes that he hath done.

5 He made a couenant with Iacob, and gaue Israel a Law: which he commanded our forefathers to teach their children.

6 That their posteritie might know it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in God: and not

not to forget the works of God, but to keepe his Commandements.

9 And not to be as their forefathers, a faithlesse and stubburne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed and carying bowes, turned themselues backe in the day of battell.

11 They kept not the Couenant of God: and would not walke in his Law.

12 But forgat what he had done: and the wonderfull worke that he had shewed for them.

13 Marueilous things did he in the sight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 He diuided the Sea, and let them goe thorow: he made the waters to stand on a heape.

15 In the day time also he led them with a cloud: and all the night through with a light of fire.

16 He claue the hard rockes in the wildernesse: and gaue them drinke thereof, as it had beene out of the great depth.

17 He brought waters out of the stony rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most Highest in the wildernesse.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: shall God prepare a table in the wildernesse?

21 He smote the stony rocke indeed, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

22 When the Lord heard this, he was wroth: so

the

the fire was kindled in Jacob, and there came vp heauie displeasure against Israel.

23 Because they beleeued not in God: and put not their trust in his helpe.

24 So he commanded the cloudes aboue: and opened the doores of heauen.

25 Hee rained downe Manna also vpon them for to eate: and gaue them food from heauen.

26 So man did eate Angels food: for he sent them meate ynough.

27 Hee caused the East winde to blow vnder heauen: & through his power he brought in the South-west winde.

28 He rained flesh vpon them as thick as dust: and feathered foules like as the sand of the sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouthes, the heauy wrath of God came vpon them, and slew the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this, they sinned yet more: and beleeued not his wonderous workes.

33 Therefore their dayes did hee consume in vanitie: and their yeeres in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred, that God was their strength: and that the hie God was their Redeemer.

36 Neuertheless, they did but flatter him w̄ their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: nei-

ther continued they stedfast in his Couenant.

38 But he was so mercifull that he forgaue their misdeedes: and destroyed them not.

39 Yea many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernesse: and grieued him in the desert.

42 They turned backe and tempted God: and moued the Holy one in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 He sent lice among them, and deuoured them vp: and frogs to destroy them.

47 He gaue their fruit vnto the caterpiller: and their labour vnto the grashopper.

48 He destroyed their vines with hailestones: and their Mulbery trees with the frost.

49 He smote their cattell also with hailestones: and their flocks with hot thunderbolts.

50 He cast vpon them the furiousnes of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

51 He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he led them forth like

like sheepe: & caried them in the wildernes like a flock.

54 He brought them out safely that they should not feare: and ouerwhelmed their enemies with the sea.

55 And brought them within the borders of his Sanctuary: euen to his mountaine which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be diuided among them for an heritage, and made the tribes of Israel to dwel in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backs, and fel away like their forefathers: starting aside like a broken bow.

59 For they gricued him with their hill altars: and prouoked him to displeasure with their images.

60 When God heard this, he was wroth: and tooke sore displeasure at Israel.

61 So that he forsooke the Tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their power into captiuitie: and their beautie into the enemies hand.

63 Hee gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their yong men: and their maidens were not giuen to marriage.

65 Their Priests were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Juda: euen the hill of Sion, which he loued.

70 And there he builded his Temple on high: and layde the foundation of it like the ground which hee hath made continually.

71 Hee chose Dauid also his seruant: and tooke him away from the sheepe folds.

72 As hee was following the Ewes great with yong ones, hee tooke him: that he might feede Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy Temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to bee meate vnto the foules of the aire: and the flesh of thy Saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Hierusalem: & there was no man to bury them.

4 We are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angrie: shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Jacob: and layd waste his dwelling place.

8 O remember not our old sinnes, but haue mercie vpon vs, and that soone: for we are come to great miserie.

9 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Where-

10 Wherefore doe the heathen say: where is now their God?

11 O let the vengeance of thy seruants blood that is shed: be openly shewed vpon ỹ heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee: according to the greatnesse of thy power preserue thou those that are appointed to die.

13 And for the blasphemie wherewith our neighbours haue blasphemed thee: reward thou them, O Lord, seuen fold into their bosome.

14 So we that be thy people, & sheep of thy pasture, shall giue thee thanks for euer: & wil alway be shewing forth thy praise from generation to generation.

Quis regis Israel. Psal. 80.

HEare, O thou Shepheard of Israel, thou that leadest Joseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shalbe whole.

4 O Lord God of hostes: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and giuest them plenteousnes of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbors: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hostes: shew the light of thy countenance, and we shalbe whole.

8 Thou hast brought a Vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken root, it filled the land.

10 The hils were couered with the shadow of it: & the boughes thereof were like the goodly cedar trees.

11 She stretched out her branches vnto the Sea: and her boughes vnto the riuer.

12 Why hast thou then broken downe her hedge: that all they that goe by, plucke off her grapes?

13 The wilde Boze out of the wood doeth roote it vp: and the wilde beastes of the field deuoure it.

14 Turne thee againe, thou God of hostes, looke downe from heauen: behold and visit this Vine.

15 And the place of the Vineyard that thy right hand hath planted: and the branch, that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand bee vpon the man of thy right hand: and vpon the sonne of man, whom thou madest so strong for thine owne selfe.

18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng wee merily vnto God our strength: make a chearefull noyse vnto the God of Jacob.

2 Take the Psalme, bring hither the Tabret: the merie Harpe, with the Lute.

3 Blow vp the Trumpet in the new moone: euen in the time appointed, & vpon our solemne feast day.

4 For this was made a statute for Israel: and a Law of the God of Jacob.

5 This hee ordeined in Joseph for a testimonie: when he came out of the land of Egypt, & had heard a strange language.

6 I eased his shoulder from the burthen: and his hands were deliuered from making the pots.

7 Thou calledst vpon me in troubles, and I deliuered

uered thee: and heard thee, what time as the ſtorme fell vpon thee.

8 I prooued thee alſo: at the waters of ſtrife.

9 Heare, O my people, and I will aſſure thee, O Iſrael: if thou wilt hearken vnto me.

10 There ſhall no ſtrange god be in thee: neither ſhalt thou worſhip any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I ſhall fill it.

12 But my people would not heare my voice: and Iſrael would not obey me.

13 So I gaue them vp vnto their owne hearts luſt: and let them follow their owne imaginations.

14 Oh that my people would haue hearkened vnto me: for if Iſrael had walked in my wayes.

15 I ſhould ſoone haue put downe their enemies: and turned my hand againſt their aduerſaries.

16 The haters of the Lord ſhould haue been found lyars: but their time ſhould haue endured for euer.

17 Yee ſhould haue fedde them alſo with the fineſt wheate floure: and with hony out of the ſtonie rocke ſhould I haue ſatisfied thee.

Deus ſtetit. Pſal. 82.

GOd ſtandeth in the congregation of princes: he is a iudge among gods. Euening prayer.

2 How long will yee giue wrong iudgement: and accept the perſons of the vngodly?

3 Defend the poore and fatherleſſe: ſee that ſuch as be in need and neceſſitie haue right.

4 Deliuer the outcaſt and poore: ſaue them from the hand of the vngodly.

5 They will not bee learned nor vnderſtand, but walke on ſtill in darkneſſe: all the foundations of the earth be out of courſe.

6 I haue ſaid, Ye are gods: and ye all are children of the moſt higheſt.

7 But ye ſhal die like men: and fall like one of the Princes.

8 Ariſe, O God, and iudge thou the earth: for thou ſhalt take all heathen to thine inheritance.

Deus quis ſimilis? Pſal. 83.

HOld not thy tongue, O God, keep not ſtil ſilence: refraine not thy ſelfe, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily againſt thy people: and taken counſell againſt thy ſecret ones.

4 They haue ſaid, Come, and let vs root them out, that they be no more a people: and that the name of Iſrael may be no more in remembrance.

5 For they haue caſt their heads together with one conſent: and are confederate againſt thee.

6 The Tabernacles of the Edomites and the Iſmaelites: the Moabites, and the Hagarenes.

7 Gebal, and Ammon, and Amalech: the Philiſtines, with them that dwell at Tyre.

8 Aſſur alſo is ioyned vnto them: and haue holpen the children of Lot.

9 But do thou to them as vnto the Madianites: vnto Siſera, and vnto Jabin, at the brooke of Kiſon.

10 Which periſhed at Endor: and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.

12 Which ſay, Let vs take to our ſelues: the houſes of God in poſſeſſion.

13 O my God, make them like vnto a wheele: and as the ſtubble before the wind.

14 Like

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them bee confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall know that thou (whose name is Iehouah:) art only the most highest ouer all ye earth.

Quàm dilecta. Psal. 84.

O How amiable are thy dwellings: thou Lord of hostes?

2 My soule hath a desire and longing to enter into the courts of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her yong: euen thine altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praysing thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going thorow the vale of misery, vse it for a well: and the pooles are filled with water.

7 They will goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Iacob.

9 Behold, O God, our defender: and looke vpon the face of thine anointed.

10 For one day in thy Conrtes: is better then a thousand.

11 I had rather bee a doore keeper in the house of my

my God: then to dwell in the tents of vngodlinesse.

12 For the Lord God is a light and defence: the Lord will giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

LOrd, thou art become gracious vnto thy land: thou hast turned away the captiuitie of Jacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs that thy people may reioyce in thee?

7 Sew vs thy mercie, O Lord: and grant vs thy saluation.

8 I will hearken what the Lord God wil say concerning me: for he shall speake peace vnto his people, and to his Saints that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwell in our land.

10 Mercie and trueth are met together: righteousnes and peace haue kissed each other.

11 Trueth shal flourish out of the earth: and righteousnesse hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindnesse: and our land shall giue her increase.

13 Righteousnesse shal go before him: and he shall direct his going in the way.

Inclina

Inclina Domine. Psal 86.

BOw downe thine eare, O Lord, & heare me: for I am poore and in misery. Morning prayer.

2 Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I lift vp my soule.

5 For thou Lord art good and gracious: and of great mercy vnto all that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voyce of mine humble desires.

7 In the time of my trouble I wil call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee (O Lord:) there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shal glorifie thy Name.

10 For thou art great, & doest wonderous thyings: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercy toward me: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou, O Lord God, art full of compassion & mercy: long suffring, plenteous in goodnes & trueth.

16 O turne thee then vnto mee, and haue mercy

vpon

vpon me: giue thy strength vnto thy seruant, & helpe the sonne of thine handmayd.

17 Shew some good token vpon me for good, that they which hate me may see it, and be ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou City of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, loe, there was he borne.

5 And of Sion it shall be reported, that he was borne in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth vp the people: that he was borne there.

7 The Singers also and Trumpetters shall he rehearse: all my fresh springs shalbe in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cried day and night before thee: O let my prayer enter into thy presence, incline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue bin euen as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded and lye in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou hast layd me in the lowest pit: in a place of darknesse, and in the deepe.

6 Thine

6 Thine indignation lyeth hard vpon mee: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord I haue called daily vpon thee, I haue stretched out my hands vnto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise vp againe and praise thee?

11 Shall thy louing kindenesse bee shewed in the graue, or thy faithfulnesse in destruction?

12 Shall thy wonderous workes bee knowen in the darke: and thy righteousnesse in the land where all things are forgotten?

13 Vnto thee haue I cried, O Lord: and early shal my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in miserie, and like vnto him that is at the point to die: euen from my youth vp thy terrors haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about mee dayly like water: and compassed me together on euery side.

18 My louers and friendes hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal 89.

MY song shall be alway of the louing kindenesse of the Lord: with my mouth will I euer bee shewing thy Trueth, from one generation to another. Euening prayer.

2 For I haue said, Mercy shalbe set vp for euer: thy trueth shalt thou stablish in the heauens.

3 I

3 I haue made a couenant with my chosen: I haue swoꝛne vnto Dauid my seruant.

4 Thy seed will I stablish foꝛ euer: and set vp thy Thꝛone from one generation to another.

5 O Lord the very heauens shall pꝛaise thy wonderous woꝛkes: and thy Trueth in the Congregation of the Saints.

6 Foꝛ who is he among the clouds: that shall be compared vnto the Lord?

7 And what is he among the gods: that shall bee like vnto the Lord?

8 God is very greatly to be feared in the counsell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hostes, who is like vnto thee: thy Trueth most mighty Lord, is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abꝛoad with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast layd the foundation of the round woꝛld, and all that therein is.

13 Thou hast made the Noꝛth and the South: Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equitie is the habitation of thy seat: mercy and trueth shall goe beforе thy face.

16 Blessed is the people, O Lord, that can reioyce in thee: they shal walke in ỹ light of thy countenance.

17 Their delight shalbe daily in thy Name: and in thy righteousnesse shall they make their boast.

18 Foꝛ thou art the glory of their strength: and in thy

thy louing kindneſſe thou ſhalt lift vp our hornes.

19 For the Lord is our defence: the Holy one of Iſrael is our King.

20 Thou ſpakeſt ſometime in viſions vnto thy Saints, & ſaidſt: I haue layd helpe vpon one that is mighty, I haue exalted one choſen out of the people.

21 I haue found Dauid my ſeruant: with my holy oyle haue I anoynted him.

22 My hand ſhall hold him faſt: and my arme ſhall ſtrengthen him.

23 The enemy ſhall not be able to do him violence: the ſonne of wickedneſſe ſhall not hurt him.

24 I ſhal ſmite downe his foes before his face: and plague them that hate him.

25 My trueth alſo and my mercy ſhalbe with him: and in my Name ſhall his horne be exalted.

26 I will ſet his dominion alſo in the ſea: and his right hand in the floods.

27 Hee ſhall call mee, Thou art my Father: my God, and my ſtrong ſaluation.

28 And I will make him my firſt borne: higher then the kings of the earth.

29 My mercy will I keepe for him for euermore: and my Couenant ſhall ſtand faſt with him.

30 His ſeed alſo will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forſake my Law: and walke not in my Iudgements.

32 If they breake my ſtatutes, and keepe not my Commandements: I will viſite their offences with the rod, and their ſinne with ſcourges.

33 Neuertheleſſe, my louing kindneſſe will I not vtterly take from him: nor ſuffer my Trueth to faile.

34 My Couenant will I not breake, nor alter the thing that is gone out of my lips: I haue ſworne once

by

by my Holineſſe that I will not faile Dauid.

35 His ſeed ſhall endure for euer: and his ſeate is like as the Sunne before me.

36 He ſhall ſtand faſt for euermore as the Moone: and as the faithfull witneſſe in heauen.

37 But thou haſt abhorred and forſaken thine anoynted: and art diſpleaſed at him.

38 Thou haſt broken the couenant of thy ſeruant: and caſt his Crowne to the ground.

39 Thou haſt ouerthrowen all his hedges: and broken downe his ſtrong holds.

40 All they that goe by, ſpoile him: and hee is become a rebuke to his neighbours.

41 Thou haſt ſet vp the right hand of his enemies: and made all his aduerſaries to reioyce.

42 Thou haſt taken away the edge of his ſword: and giueſt him not victory in the battell.

43 Thou haſt put out his glory: and caſt his throne downe to the ground.

44 The dayes of his youth haſt thou ſhortened: and couered him with diſhonour.

45 Lord, how long wilt thou hide thy ſelfe, for euer: and ſhall thy wrath burne like fire?

46 Oh remember how ſhort my time is: wherefore haſt thou made all men for nought?

47 What man is hee that liueth, and ſhall not ſee death: ſhal he deliuer his ſoule from the hand of hel?

48 Lord, where are thy olde louing kindneſſes: which thou ſwareſt vnto Dauid in thy trueth?

49 Remember, Lord, the rebuke that thy ſeruants haue: and how I do beare in my boſome the rebukes of many people.

50 Wherewith thine enemies haue blaſphemed thee, and ſlandered the footſteps of thine anoynted: praiſed be the Lord for euermore. Amen, Amen.

Domine,

Domine, refugium. Pſal. 90.

LOrd, thou haſt bene our refuge: from one generation to another. Morning prayer.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlaſting, and world without end.

3 Thou turneſt man to deſtruction: againe thou ſayeſt, Come againe ye children of men.

4 For a thouſand yeeres in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 Aſſoone as thou ſcattereſt them, they are euen as a ſleepe: and fade away ſuddenly like the graſſe.

6 In the Morning it is greene, & groweth vp: but in the euening it is cut downe, dried vp, and withered.

7 For wee conſume away in thy diſpleaſure: and are afraide of thy wrathfull indignation.

8 Thou haſt ſet our miſdeedes before thee: and our ſecret ſinnes in the light of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threeſcore yeeres and ten, and though men bee ſo ſtrong that they come to fourſcore yeres: yet is their ſtrength then but labour and ſorrow, ſo ſoone paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen therafter as a man feareth, ſo is thy diſpleaſure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wiſedome.

13 Turne thee againe, (O Lord) at the laſt: and be gracious vnto thy ſeruants.

14 O ſatisfie vs with thy mercy, and that ſoone: ſo ſhall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe now after the time that

thou hast plagued vs, and for the yeeres wherein we haue suffered aduersitie.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious Maiesty of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

WHoso dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almighty.

2 I will say vnto the Lord, thou art my hope, and my strong hold: my God, in him will I trust.

3 For hee shall deliuer thee from the snare of the Hunter: and from the noysome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and trueth shalbe thy shield and buckler.

5 Thou shalt not bee afraide for any terrour by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkenesse: nor for the sickenesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, & ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go vpon the Lion & Adder: the yong

Lion

Lion and the dragon shalt thou treade vnder thy feet.

14 Because he hath set his loue vpon me, therfore shall I deliuer him: I shal set him vp, because he hath knowen my Name.

15 Hee shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life wil I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lord: and to sing praises vnto thy Name, O most highest.

2 To tell of thy louing kindnesse early in the morning: and of thy trueth in the night season.

3 Vpon an instrument of ten strings, & vpon the Lute: vpon a lowd instrument, and vpon the Harpe.

4 For thou Lord hast made mee glad through thy works: and I will reioyce in giuing praise for the operations of thy hands.

5 O Lord, how glorious are thy works: and thy thoughts are very deepe.

6 An vnwise man doeth not well consider this: and a foole doth not vnderstand it.

7 When the vngodly are greene as the grasse, and when all the workers of wickednesse do flourish: then shall they be destroyed for euer, but thou Lord art the most Highest for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shalbe destroyed.

9 But my horne shall be exalted like the horne of an Unicorne: for I am anointed with fresh oyle.

10 Mine eye also shal see his lust of mine enemies: and mine eare shall heare his desire of the wicked that rise vp against me.

11 The righteous shall flourish like a palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the Courts (of the house) of our God.

13 They also shall bring foorth more fruit in their age: and shall be fat and well liking.

14 That they may shewe how true the Lord my strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. Psal. 93.

Euening prayer.

THe Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himselfe with strength.

2 He hath made the round world so sure: that it cannot be mooued.

3 Euer since the world began, hath thy seat bene prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue lift vp their voyce: the floods lift vp their waues.

5 The waues of the Sea are mighty, and rage horribly: but yet the Lord that dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal 94.

O Lord God, to whom vengeance belongeth: thou God to whō vengeance belongeth, shew thy selfe.

2 Arise thou iudge of the world: and reward the proud after their deseruing.

3 Lord, how long shall the vngodly: howe long shall the vngodly triumph?

4 How long shall all wicked doers speake so disdainefully: and make such proud boasting?

5 They smite downe thy people, O Lord: and trouble thine heritage.

6 They

6 They murther the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed ye vnwise among the people: O yee fooles, when will ye vnderstand?

9 He that planted the eare, shall he not heare: or he that made the eye, shall he not see?

10 Or he that nourtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whom thou chastenest, (O Lord:) and teachest him in thy Law.

13 Thou that mayest giue him patience in time of aduersitie: vntill the pit be digged vp for the vngodly.

14 For the Lord will not faile his people: neither will he forsake his inheritance.

15 Vntill righteousnes turne againe vnto iudgement: all such as be true in heart shall follow it.

16 Who will rise vp with me against the wicked: or who will take my part against the euill doers?

17 If the Lord had not helped me: it had not failed but my soule had been put to silence.

18 But when I said, My foote hath slipped: thy mercie (O Lord) held me vp.

19 In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to doe with the stoole of wickednes: which imagineth mischiefe as a law?

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickednes, and

destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite, exultemus. Psal 95.

Morning prayer.

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

2 Let vs come before his presence with thankesgiuing: and shew our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hand are all the corners of the earth: and the strength of the hils is his also.

5 The Sea is his, and he made it: and his hands prepared the drie land.

6 O come, let vs worship, and fall downe: and kneele before the Lord our maker.

7 For hee is the Lord our God: and wee are the people of his pasture, and the sheepe of his hands.

8 To day if yee will heare his voice, harden not your hearts: as in the prouokation, and as in the day of temptation in the wildernesse.

9 When your fathers tempted me: proued mee, and saw my workes.

10 Fourty yeeres long was I grieued with this generation, and sayd: It is a people that doe erre in their hearts, for they haue not known my wayes.

11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and praise his Name: bee telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

5 As for the gods of the Heathen, they be but Idoles: but it is the Lord that made the heauens.

6 Glory and worship are before him: power and honour are in his Sanctuarie.

7 Ascribe vnto the Lord, (O yee kinreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the Heathen, that the Lord is King: and that it is he which hath made the round world so fast that it cannot be mooued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth bee glad: let the sea make a noyse, and all that therein is.

12 Let the field be ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For hee commeth, for he commeth to iudge the earth: and with righteousnesse to iudge the world, and the people with his trueth.

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the yles may be glad thereof.

2 Cloudes and darkenesse are round about him: righteousnesse and iudgement are the habitation of his Seat.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it and was afraid.

5 The hils melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousnesse: and all the people haue seene his glory.

7 Confounded be all they that worship carued Images, and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Juda were glad, because of thy iudgements, O Lord.

9 For thou Lord art higher, then all that are in the earth: thou art exalted farre aboue all gods.

10 O yee that loue the Lord see that yee hate the thing which is euill: the Lord preserueth the soules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord yee righteous: and giue thankes for a remembrance of his Holinesse.

Cantate Domino. Psal. 98.

Euening prayer.

O Sing vnto the Lord a new song: for he hath done marueilous things.

2 With his owne right hand, & with his holy arme: hath hee gotten himselfe the victory.

3 The Lord declared his saluation: his righteousnes hath he openly shewed in the sight of the heathen.

4 Hee hath remembred his mercy and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord, all ye lands: Sing, reioyce, and giue thankes.

6 Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

7 With Trumpets also and shawmes: O shewe your selues ioyfull before the Lord the King.

8 Let

8 Let the Sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnesse shall hee iudge the world: and the people with equitie.

Dominus regnauit. Psal. 99.

THe Lord is King, be the people neuer so vnpatient: hee sitteth betweene the Cherubims, be the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thanks vnto thy Name: which is great, wonderfull, and holy.

4 The Kings power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnesse in Jacob.

5 O magnifie the Lord our God: and fall downe before his footestoole, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 Hee spake vnto them out of the cloudie pillar: for they kept his Testimonies, and the Law that hee gaue them.

8 Thou heardest them (O Lord our God:) thou forgauest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

OBe ioyfull in the Lord (all ye landes:) serue the Lord with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lord he is God, it is he that hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

3 O goe your way into his gates with thankesgiuing, and into his courts with praise: be thankfull vnto him, and speake good of his Name.

4 For the Lord is gracious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

MY song shall be of Mercy and Iudgement: vnto thee, O Lord, will I sing.

2 O let mee haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto me: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Who so hath also a proud looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as bee faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: hee shall be my seruant.

10 There shall no deceitfull person dwell in my house: hee that telleth lyes shall not tarry in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may roote out all wicked doers from the Citie of the Lord.

Domine

Domine exaudi. Psal. 102.

HEare my prayer, O Lord: and let my crying come vnto thee. Morning prayer.

2 Hide not thy face from mee in the time of my trouble: incline thine eares vnto mee when I call, O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wildernesse: and like an owle that is in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: & they that are mad vpō me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation & wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercie vpon Sion: for it is time that thou haue mercie vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord: and all the Kings of the earth thy Maiestie.

16 When the Lord shall build vp Sion: and when his glory shall appeare,

17 When

17 When hee turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shall be written for those that come after: & the people which shall be borne, shal praise the Lord.

19 For he hath looked down from the Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 He brought downe my strength in my iourney: and shortned my dayes.

24 But I said, O my God, take me not away in the middest of mine age: as for thy yeeres, they endure throughout all generations.

25 Thou Lord in the beginning hast layd the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall waxe old as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: and their seed shall stand fast in thy sight.

Beuedic anima. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiueth all thy sinne: and healeth all thine infirmities.

4 Which

4 Which saueth thy life from destruction: and crowneth thee with mercie and louing kindnesse.
5 Which satisfieth thy mouth with good things: making thee yong and lusty as an egle.
6 The Lord executeth righteousnesse and iudgement: for all them that are oppressed with wrong.
7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.
8 The Lord is full of compassion and mercie: long suffering and of great goodnesse.
9 He will not alway be chiding: neither keepeth he his anger for euer.
10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.
11 For looke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.
12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.
13 Yea, like as a father pitieth his owne children: euē so is the Lord mercifull vnto them that feare him.
14 For he knoweth whereof we be made: he remembreth that we are but dust.
15 The dayes of man are but as grasse: for he flourisheth as a floure of the field.
16 For assoone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.
17 But the mercifull goodnesse of the Lord endureth for euer and euer vpon them that feare him: and his righteousnesse vpon childrens children.
18 Euen vpon such as keepe his Couenant: and thinke vpon his Commandements to doe them.
19 The Lord hath prepared his seate in heauen: and his kingdome ruleth ouer all.
20 O praise the Lord, ye Angels of his, ye that excell

cell in ſtrength: yee that fulfill his Commandement, and hearken vnto the voyce of his woꝛds.

21 O pꝛaiſe the Loꝛd, all ye his hoſts: ye ſeruants of his that doe his pleaſure.

22 O ſpeake good of the Loꝛd, all ye woꝛks of his: in all places of his dominion: pꝛaiſe thou the Loꝛde, O my ſoule.

Benedic anima mea. Pſal 104

Euening prayer.

PRaiſe the Loꝛde, O my ſoule: O Loꝛde my God, thou art become exceeding gloꝛious, thou art clothed with maieſtie and honour.

2 Thou deckeſt thy ſelfe with light as it were with a garment: & ſpꝛeadeſt out the heauens like a curtain.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the wind.

4 He maketh his Angels ſpirits: and his miniſters a flaming fire.

5 He layde the foundations of the earth: that it neuer ſhould moue at any time.

6 Thou coueredſt it with the deepe like as with a garment: the waters ſtand in the hilles.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They goe vp as high as the hils, and downe to the valleys beneath: euen vnto the place which thou haſt appointed foꝛ them.

9 Thou haſt ſet them their bounds, which they ſhal not paſſe: neither turne again to couer the earth.

10 He ſendeth the ſpꝛings into the riuers: which runne among the hils.

11 All beaſts of the field dꝛinke thereof: and the wilde aſſes quench their thirſt.

12 Beſide them ſhall the foules of the aire haue their habitation: and ſing among the bꝛanches.

13 He

13 He watereth the hils from aboue: the earth is filled with the fruit of thy works.

14 He bringeth forth grasse for the cattell: and greene herbe for the seruice of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyle to make him a chearefull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the Firre trees are a dwelling for the Storke.

18 The high hils are a refuge for the wilde goats: and so are the stony rocks for the Conies.

19 He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darkenesse that it may be night: wherein all the beasts of the forrest do mooue.

21 The Lions roaring after their praye: do seeke their meat at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth forth to his worke, and to his labour: vntill the euening.

24 O Lord, how manifold are thy works: in wisdome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the ships, & there is that Liuiathan: whom thou hast made to take his pastime therein.

27 These wait all vpon thee: that thou mayest giue them meat in due season.

28 When thou giuest it them, they gather it: and when

when thou openest thy hand, they are filled w̃ good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath go forth, they shal be made: and thou shalt renew the face of the earth.

31 The glorious Maiesty of the Lord shall endure for euer: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hils, they shall smoke.

33 I will sing vnto the Lord as long as I liue: I wil praise my God, while I haue my being.

34 And so shall my words please him: my ioy shall be in the Lord.

35 As for sinners, they shalbe consumed out of the earth, and the vngodly shall come to an ende: praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.

Morning prayer.

O Giue thankes vnto the Lord, and call vpon his Name: tell the people what things hee hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face euermore.

5 Remember the marueilous works that he hath done: his wonders, and the iudgments of his mouth.

6 O ye seed of Abraham his seruant: ye children of Iacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath bene alway mindfull of his Couenant & promise: that he made to a thousand generations.

9 Euen

9 Euen the Couenant that he made with Abra-
ham: and the othe that he ſware vnto Iſahac.
10 And appointed the ſame vnto Jacob for a law:
and to Iſrael for an euerlaſting teſtament.
11 Saying, Vnto thee will I giue the land of
Chanaan: the lot of your inheritance.
12 When there were yet but a few of them: and
they ſtrangers in the land.
13 What time as they went from one nation to
another: from one kingdome to another people.
14 He ſuffered no man to doe them wrong: but re-
prooued euen Kings for their ſakes.
15 Touch not mine anointed: & doe my Prophets
no harme.
16 Moreouer he called for a dearth vpon the land:
and deſtroyed all the prouiſion of bread.
17 But hee had ſent a man before them: euen Jo-
ſeph which was ſold to be a bond ſeruant.
18 Whoſe feet they hurt in the ſtocks: the yron en-
tred into his ſoule.
19 Vntil the time came that his cauſe was know-
en: the word of the Lord tried him.
20 The King ſent and deliuered him: the prince of
the people let him goe free.
21 Hee made him Lord alſo of his houſe: and ruler
of all his ſubſtance.
22 That hee might enforme his princes after his
will: and teach his Senators wiſedome.
23 Iſrael alſo came into Egypt: and Jacob was a
ſtranger in the land of Ham.
24 And he encreaſed his people exceedingly: and
made them ſtronger then their enemies.
25 Whoſe heart turned, ſo that they hated his peo-
ple: and dealt vntruely with his ſeruants.
26 Then ſent hee Moſes his ſeruant: and Aaron

whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkenesse, and it was darke: and they were not obedient vnto his word.

29 Hee turned their waters into blood: and slew their fish.

30 Their land brought foorth frogs: yea, euen in their Kings chambers.

31 He spake the word, and there came all maner of flies: and lice in all their quarters.

32 He gaue them haile stones for raine: and flames of fire in their land.

33 He smote their vines also and figge trees: and destroyed the trees that were in their coasts.

34 He spake the word, & the grashoppers came, and caterpillers innumerable: & did eate vp all the grasse in their land, and deuoured the fruit of their ground.

35 He smote all the first borne in their land: euen the chiefe of all their strength.

36 He brought them forth also with siluer & gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailes: and he filled them with the bread of heauen.

40 He opened the rocke of stone, and the waters flowed out: so that riuers ranne in drie places.

41 For why? he remembred his holy promise: and Abraham his seruant.

42 And he brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the Heathen: and

they

they tooke the labours of the people in possession.

44 That they might keepe his Statutes: and obserue his Lawes.

Confitemini Domino. Psal. 106.

O Giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer. Euening prayer.

2 Who can expresse the noble actes of the Lord: or shew foorth all his prayse?

3 Blessed are they that alway keepe iudgement: and doe righteousnesse.

4 Remember me, O Lord, according to the fauour that thou bearest vnto thy people: O visite me with thy saluation.

5 That I may see the felicity of thy chosen: and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.

6 We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the Sea, euen at the Red sea.

8 Neuertheless, he helped them for his Names sake: that he might make his power to be knowen.

9 He rebuked the Red sea also, & it was dried vp: so he led them thorow the deep, as thorow a wildernes.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemy.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his words: and sang prayse vnto him.

13 But within a while they forgate his workes: and would not abide his counsell.

14 But lust came vpon them in the wildernes: and

they tempted God in the desert.

15 And hee gaue them their desire: and sent leannesse withall into their soule.

16 They angred Moses also in the tents: and Aaron the Saint of the Lord.

17 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgate God their Sauiour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the red Sea.

23 So he said he would haue destroyed them, had not Moses his chosen stood before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voice of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them in the wildernesse.

27 To cast out their seed among the Nations: and to scatter them in the lands.

28 They ioyned themselues vnto Baal-Peor: and ate the offering of the dead.

29 Thus they prouoked him to anger with their owne inuentions: and the plague was great among them.

30 Then stood vp Phinees, and prayed: and so the

plague

plague ceased.

31 And that was counted vnto him for righteousnesse: among all posterities for euermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirit: so that he spake vnaduisedly with his lips.

34 Neither destroyed they the Heathen: as the Lord commanded them.

35 But were mingled among the Heathen: and learned their workes.

36 Insomuch that they worshipped their idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whom they offered vnto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stained w^th their owne workes: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people: in so much that hee abhorred his owne inheritance.

40 And he gaue them ouer into the hand of the heathen: & they that hated them, were lords ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

43 Neuertheless, when he saw their aduersitie: he heard their complaint.

44 He thought vpon his couenant, & pitied them according vnto y^e multitude of his mercies: yea, he made all those that led them away captiue to pity them.

45 Deliuer vs, O Lord our God, and gather vs from among the heathen: that we may giue thanks vnto thy holy Name, & make our boast of thy praise.

46 Blessed be the Lord God of Israel, from euerlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

Morning prayer.

Giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 Let them giue thanks whom the Lord hath redeemed: and deliuered from the hand of the enemie.

3 And gathered them out of the landes, from the East and from the West: from the North and from the South.

4 They went astray in the wildernesse out of the way: and found no city to dwell in.

5 Hungry & thirstie: their soule fainted in them.

6 So they cryed vnto the Lord in their trouble: and he deliuered them from their distresse.

7 He led them forth by the right way: that they might goe to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

9 For hee satisfieth the empty soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darkenesse and in the shadow of death: being fast bound in misery and yron.

11 Because they rebelled against the words of the Lord: & lightly regarded the counsell of the most Hie.

12 Hee also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lord in their trouble:

trouble: he deliuered them out of their distresse.

14 For he brought them out of darknesse, and out of the shadow of death: & brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all maner of meate: and they were euen hard at deaths doore.

19 So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

20 He sent his word and healed them: and they were saued from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

22 That they would offer vnto him the sacrifice of Thankesgiuing: and tell out all his workes with gladnesse.

23 They that goe downe to the sea in ships: and occupie their businesse in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormie wind ariseth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For hee maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad because they be at rest: and so hee bringeth them vnto the hauen where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the seate of the Elders.

33 Which turneth the floods into a wildernesse: and drieth vp the water springs.

34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

35 Againe he maketh the wildernesse a standing water: and water springs of a drie ground.

36 And there he setteth the hungry: that they may build them a citie to dwell in.

37 That they may sow their land, and plant Vineyards: to yeeld them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And againe when they are minished & brought lowe: through oppression, through any plague or trouble.

40 Though hee suffer them to be euill intreated through tyrants: and let them wander out of the way in the wildernesse.

41 Yet helpeth he the poore out of misery: and maketh him households like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

43 Who so is wise will ponder these things: & they shall vnderstand the louing kindnesse of the Lord.

Paratum cor meum. Psal, 108.

O God, my heart is ready, my heart is ready: I will sing and giue prayse with the best member that I haue. Euening prayer.

2 Awake thou Lute and Harpe: I my selfe will awake right early.

3 I will giue thanks vnto thee, O Lord, among the people: I will sing prayses vnto thee among the Nations.

4 For thy mercie is greater then the heauens: and thy trueth reacheth vnto the cloudes.

5 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may bee deliuered: let thy right hand saue them, and heare thou me.

7 God hath spoken in his Holinesse: I will reioyce therefore and diuide Sichem, and mete out the valley of Sucoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my Lawgiuer, Moab is my washpot: ouer Edom will I cast out my shooe, vpon the Philistines will I triumph.

10 Who will leade me into the strong Citie: and who will bring me into Edom?

11 Hast thou not forsaken vs, O God: and wilt not thou God goe foorth with our hostes?

12 O helpe vs against the enemie: for vaine is the helpe of man.

13 Through God we shall doe great actes: and it is he that shall tread downe our enemies.

Deus laudem. Psal. 109.

HOlde not thy tongue, O God of my prayse: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And

2 And they haue ſpoken againſt mee with falſe tongues: they compaſſed me about alſo with wordes of hatred, and fought againſt me without a cauſe.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my ſelfe vnto prayer.

4 Thus haue they rewarded mee euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan ſtand at his right hand.

6 When ſentence is giuen vpon him, let him bee condemned: and let his prayer be turned into ſinne.

7 Let his daies be fewe: and let another take his office.

8 Let his children be fatherleſſe: and his wife a widowe.

9 Let his children be vagabonds, and beg their bread: let them ſeeke it alſo out of deſolate places.

10 Let the extortioner conſume all that hee hath: and let the ſtranger ſpoyle his labour.

11 Let there be no man to pitie him: nor to haue compaſſion vpon his fatherleſſe children.

12 Let his poſteritie be deſtroyed: and in the next generation let his name be cleane put out.

13 Let the wickedneſſe of his fathers be had in remembrance in the ſight of the Lord: and let not the ſinne of his mother be done away.

14 Let them alway be before the Lord: that hee may roote out the memoriall of them from off the earth.

15 And that becauſe his mind was not to do good: but perſecuted the poore helpleſſe man, that he might ſlay him that was vexed at the heart.

16 His delight was in curſing, and it ſhall happen vnto him: he loued not bleſſing, therefore ſhall it be

farre

farre from him.

17 He clothed himselfe with cursing like as with a raiment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that hee is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with mee, O Lord God, according vnto thy Name: for sweete is thy mercie.

21 O deliuer mee, for I am helpelesse and poore: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driuen away as the grashopper.

23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me, O Lord my God: Oh saue me according to thy mercy.

26 And they shal know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries bee clothed with shame: and let them couer themselues with their owne confusion, as with a cloake.

29 As for mee, I will giue great thankes vnto the Lord with my mouth: and praise him among the multitude.

30 For he shal stand at the right hand of the poore: to saue his soule from vnrighteous Iudges.

Dixit

Dixit Dominus. Pſal. 110.

Morning prayer.

THE Lord ſaid vnto my Lord: ſit thou on my right hand, vntill I make thine enemies thy footeſtoole.

2 The Lord ſhall ſend the rod of thy power out of Sion: be thou ruler euen in the middeſt among thine enemies.

3 In the day of thy power ſhall the people offer thee free-wil offrings with an holy worſhip: the dew of thy birth is of the wombe of the morning.

4 The Lord ſware and will not repent: thou art a Prieſt for euer, after the order of Melchiſedech.

5 The Lord vpon thy right hand: ſhall wound euen Kings in the day of his wrath.

6 He ſhall iudge among the heathen, hee ſhall fill the places with the dead bodies: and ſmite in ſunder the heads ouer diuers countreyes.

7 He ſhall drinke of the brooke in the way: therefore ſhall he lift vp his head.

Confitebor tibi. Pſal. 111.

I Wil giue thãks vnto ỹ Lord with my whole heart: ſecretly among the faithful, & in the Congregation.

2 The workes of the Lord are great: ſought out of all them that haue pleaſure therein.

3 His worke is worthy to bee praiſed and had in honour: and his righteouſneſſe endureth for euer.

4 The merciful and gracious Lord hath ſo done his marueilous workes: that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him: he ſhall euer be mindfull of his Couenant.

6 Hee hath ſhewed his people the power of his workes: that hee may giue them the heritage of the heathen.

7 The works of his hands are veritie and iudge-

ment:

ment: all his Commandements are trne.

8 They stand fast for euer and euer: and are done in trueth and equitie.

9 He sent redemption vnto his people: hee hath commanded his Couenant for euer, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of wisedome: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: he hath great delight in his Commandements.

2 His seed shall be mighty vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shalbe in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darkenesse: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall neuer be mooued: and the righteous shall be had in an euerlasting remembrance.

7 He will not be afraid for any euill tidings: for his heart standeth fast and beleeueth in the Lord.

8 His heart is stablished and wil not shrinke: vntill he see his desire vpon his enemies.

9 He hath dispersed abroad & giuen to the poore: and his righteousnesse remaineth for euer, his horne shall be exalted with honour.

10 The vngodly shall see it, and it shall grieue him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord, yee seruants: O praise the Name of the Lord.

2 Blessed

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lords Name is praised: from the rising up of the Sunne, unto the going downe of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poore out of the mire.

7 That he may set him with the Princes: even with the Princes of his people.

8 He maketh the barren woman to keepe house: and to be a joyfull mother of children.

In exitu Israel. Psal. 114.

Euening prayer.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people.

2 Juda was his Sanctuary: and Israel his dominion.

3 The Sea saw that, and fled: Jordan was driven backe.

4 The mountaines skipped like rammes: and the little hils like yong sheepe.

5 What aileth thee, O thou Sea, that thou fleddest: and thou Jordan that thou wast driven backe?

6 Ye mountaines, that yee skipped like rammes: and ye little hilles like young sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt unto us, O Lord, not unto us, but unto thy Name give the praise: for thy loving mercy, and

for

for thy Truethes sake.

9 Wherefore shall the heathen say: where is now their God?

3 As for our God hee is in heauen: he hath done whatsoeuer pleased him.

4 Their idoles are siluer and gold: euen the worke of mens hands.

5 They haue mouthes, and speake not: eyes haue they, and see not.

6 They haue eares, and heare not: noses haue they, and smell not.

7 They haue hands, and handle not, feete haue they, and walke not: neither speake they through their throat.

8 They that make them are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Yee that feare the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindefull of vs, and hee shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.

13 He shall blesse them that feare the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Yee are the blessed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.

18 But

18 But wee will praise the Lord: from this time forth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am well pleased: that the Lord hath heard the voyce of my prayer.

2 That hee hath inclined his eare vnto me: therefore will I call vpon him as long as I liue.

3 The snares of death compassed me round about: and the paines of hell gate hold vpon me.

4 I shall find trouble and heauinesse, and I shall call vpon the Name of the Lord: O Lord, I beseech thee deliuer my soule.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preserueth the simple: I was in misery, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from death: mine eyes from teares, & my feete from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I beleeued, and therefore will I speake, but I was sore troubled: I sayd in my haste, All men are liars.

11 What reward shal I giue vnto the Lord: for all the benefites that he hath done vnto mee?

12 I will receiue the cup of saluation, and call vpon the Name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord, is the death of his Saints.

14 Behold, O Lord, how that I am thy seruant: I am thy seruant, and the sonne of thine handmayd, thou hast broken my bonds in sunder.

15 I.

15 I will offer to thee the sacrifice of Thankesgiuing: and wil call vpon the Name of the Lord.

16 I wil pay my vowes vnto the Lord in the sight of all his people: in ỹ courts of the Lords house, euen in the mids of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all ye heathen: praise him all ye Nations.

2 For his mercifull kindenesse is euer more and more toward vs: and the Trueth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thankes vnto the Lord, for he is gracious: because his mercy endureth for euer.

2 Let Israel now confesse that hee is gracious: and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his mercy endureth for euer.

4 Yea, let them now that feare the Lord, confesse: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that helpe me: therfore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in Princes.

10 All Nations compassed me round about: but in the Name of the Lord wil I destroy them.

11 They kept me in on euery side, they kept me in, I say, on euery side: but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voice of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the preheminence: the right hand of the Lord bringeth mighty things to passe.

17 I wil not die, but liue: and declare the workes of the Lord.

18 The Lord hath chastened and corrected me: but he hath not giuen me ouer vnto death.

19 Open me the gates of righteousnesse: that I may goe into them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous shal enter into it.

21 I wil thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we wil reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord send vs now prosperitie.

26 Blessed be he that commeth in the Name of the Lord: we haue wished you good lucke, ye that be of the house of the Lord.

27 God is the Lord which hath shewed vs light:

binde the sacrifice with cordes, yea euen vnto the hornes of the Altar.

28 Thou art my God, and I wil thanke thee: thou art my God, and I will praise thee.

29 O giue thankes vnto the Lord, for hee is gracious: and his mercie endureth for euer.

Beati immaculati. Psal. 119.

BLessed are all those that are vndefiled in the way: & walke in the Law of ỹ Lord. Eueuing prayer.

2 Blessed are they that keepe his Testimonies: and seeke him with their whole heart.

3 For they which doe no wickednes: walke in his wayes.

4 Thou hast charged: that wee shall diligently keepe thy Commandements.

5 O that my wayes were made so direct: that I might keepe thy Statutes.

6 So shall I not be confounded: while I haue respect vnto all thy Commandements.

7 I will thanke thee with an vnfeined heart: when I shall haue learned the Iudgements of thy righteousnes.

8 I wil keepe thy ceremonies: O forsake mee not vtterly.

In quo corriget.

WHerewithall shall a yong man cleanse his way: euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy Commandements.

3 Thy words haue I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips haue I beene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy Teſtimonies: as in all maner of riches.

7 I wil talke of thy Commandements: and haue reſpect vnto thy wayes.

8 My delight ſhalbe in thy Statutes: and I will not forget thy word.

Retribue ſeruo tuo.

O Doe well vnto thy ſeruant: that I may liue, and keepe thy word.

2 Open thou mine eyes: that I may ſee the wonderous things of thy Law.

3 I am a ſtranger vpon earth: O hide not thy Commandements from me.

4 My ſoule breaketh out for the very feruent deſire: that it hath alway vnto thy Iudgements.

5 Thou haſt rebuked the proud: and curſed are they that doe erre from thy Commandements.

6 O turne from me ſhame and rebuke: for I haue kept thy Teſtimonies.

7 Princes alſo did ſit and ſpeake againſt me: but thy ſeruant is occupied in thy Statutes.

8 For thy Teſtimonies are my delight: and my counſailers.

Adhæſit pauimento.

My ſoule cleaueth to the duſt: O quicken thou me accoꝛding to thy word.

2 I haue knowledged my wayes, and thou heardeſt me: O teach me thy Statutes.

3 Make me to vnderſtand the way of thy Cōmandements: ſo ſhall I talke of thy wonderous works.

4 My ſoule melteth away for very heauineſſe: comfort thou me accoꝛding to thy word.

5 Take from me the way of lying: and cauſe thou me to make much of thy Law.

6 I haue choſen the way of trueth: and thy iudgments

ments haue I layd before me.

7 I haue sticken vnto thy testimonies: O Lord confound me not.

8 I wil runne the way of thy Commandements: when thou hast set my heart at libertie.

Legem pone.

TEach me, O Lord, the way of thy statutes: and I shall keepe it vnto the end. Morning prayer.

2 Giue me vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make me to go in the path of thy Commandements: for there in is my desire.

4 Encline my heart vnto thy testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they behold vanitie: and quicken thou me in thy way.

6 O stablish thy word in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy iudgements are good.

8 Behold, my delight is in thy commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercy come also vnto me, O Lord: euen thy saluation, according vnto thy word.

2 So shall I make answere vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy Judgements.

4 So shall I alway keepe thy Law: yea, for euer and euer.

5 And I will walke at libertie: for I seeke thy Commandements.

6 I wil speake of thy testimonies also, euen before

Kings: and will not be ashamed.

7 And my delight shall bee in thy commaundements: which I haue loued.

8 My handes also will I lift vp vnto thy Commandements, which I haue loued: and my studie shalbe in thy statutes.

Memor esto verbi tui.

O Thinke vpō thy seruant as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proude haue had me exceedingly in derision: yet haue I not shrinked from thy Law.

4 For I remembred thine euerlasting iudgements, O Lord: and receiued comfort.

5 I am horribly afraid: for the vngodly that forsake thy Law.

6 Thy statutes haue bene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy Commandements.

Portio mea Domine.

THou art my portion, O Lord: I haue promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feete vnto thy Testimonies.

4 I made haste, and prolonged not the time: to keepe thy Commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will rise to giue thankes vnto thee: because of thy righteous iudgements.
7 I am a companion of all them that feare thee: and keepe thy Commandements.
8 The earth, O Lord, is full of thy mercie: O teach me thy Statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.
2 O Learne me true vnderstanding and knowledge: for I haue beleeued thy Commandements.
3 Before I was troubled, I went wrong: but now haue I kept thy word.
4 Thou art good and gratious: O teach me thy Statutes.
5 The proud haue imagined a lie against me: but I will keepe thy Commandements with my whole heart.
6 Their heart is as fat as brawne: but my delight hath beene in thy Law.
7 It is good for me that I haue bene in trouble: that I may learne thy Statutes.
8 The Law of thy mouth is dearer vnto me: then thousands of gold and siluer.

Manus tuæ fecerunt me.

THy hands haue made mee, & fashioned me: O giue me vnderstanding that I may learne thy Commandements. Euening prayer.
2 They that feare thee, will be glad when they see me: because I haue put my trust in thy word.
3 I knowe, O Lord, that thy iudgements are right: and that thou of very faithfulnesse hast caused me to be troubled.
4 O let thy mercifull kindnesse bee my comfort:

according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto me, that I may liue: for thy Law is my delight.

6 Let the proud be confounded, for they goe wickedly about to destroy me: but I will bee occupied in thy commandements.

7 Let such as feare thee and haue knowen thy testimonies: be turned vnto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottell in the smoke: yet doe I not forget thy Statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for me: which are not after thy Law.

6 All thy Commandements are true: they persecute me falsly, O be thou my helpe.

7 They had almost made an ende of mee vpon earth: but I forsooke not thy Commandements.

8 O quicken mee after thy louing kindnesse: and so shall I keepe the Testimonies of thy mouth.

In æternum Domine.

O Lord, thy word: endureth for euer in heauen.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not bin in thy Law: I should

haue

haue perished in my trouble.

5 I will neuer forget thy Commandements: for with them thou hast quickened me.

6 I am thine, oh saue me: for I haue sought thy Commandements.

7 The vngodly laid wait for me, to destroy me: but I will consider thy Testimonies.

8 I see that all things come to an end: but thy Commandement is exceeding broad.

Quomodo dilexi.

LOrd what loue haue I vnto thy Law: all the day long is my study in it.

2 Thou through thy commandements hast made me wiser then mine enemies: for they are euer w me.

3 I haue more vnderstanding then my teachers: for thy Testimonies are my study.

4 I am wiser then the aged: because I keepe thy Commandements.

5 I haue refrained my feet from euery euil way: that I may keepe thy word.

6 I haue not shrunke from thy iudgements: for thou teachest me.

7 O how sweet are thy words vnto my throat: yea, sweeter then hony vnto my mouth.

8 Through thy commandements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

THy word is a lanterne vnto my feete: and a light vnto my pathes. Morning prayer.

2 I haue sworne, and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled aboue measure: quicken me, O Lord, according to thy word.

4 Let the free will offerings of my mouth please thee, O Lord: and teach me thy Iudgements.

5 My

5 My ſoule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue laid a ſnare for me: but yet I ſwarued not from thy Commandements.

7 Thy teſtimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of mine heart.

8 I haue applied my heart to fulfil thy Statutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things: but thy Law doe I loue.

2 Thou art my defence and ſhield: and my truſt is in thy word.

3 Away from mee yee wicked: I will keepe the Commandements of my God.

4 O ſtabliſh mee according to thy word, that I may liue: and let me not be diſappointed of my hope.

5 Holde thou me vp, and I ſhall be ſafe: yea, my delight ſhall be euer in thy ſtatutes.

6 Thou haſt troden downe all them that depart from thy Statutes: for they imagine but deceit.

7 Thou putteſt away al the vngodly of the earth like droſſe: therefore I loue thy Teſtimonies.

8 My fleſh trembleth for feare of thee: and I am afraid of thy Iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppreſſors.

2 Make thou thy ſeruant to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are waſted away with looking for thy health: and for the word of thy righteouſneſſe.

4 O deale with thy ſeruant according to thy louing mercy: and teach me thy Statutes.

5 I am thy seruant, O grant me vnderstanding: that I may know thy Testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they haue destroyed thy Law.

7 For I loue thy Commandements: aboue gold and precious stone.

8 Therefore holde I straite all thy Commandements: and all false wayes I vtterly abhorre.

Mirabilia.

THy Testimonies are wonderfull: therefore doth my soule keepe them.

2 When thy word goeth forth: it giueth light and vnderstanding vnto the simple.

3 I opened my mouth, and drewe in my breath: for my delight was in thy Commandements.

4 O looke thou vpon me, & be mercifull vnto me: as thou vsest to do vnto those that loue thy Name,

5 Order my steps in thy word: and so shal no wickednesse haue dominion ouer me.

6 O deliuer mee from the wrongfull dealings of men: and so shall I keepe thy Commandements.

7 Shew the light of thy countenance vpon thy seruant: and teach me thy Statutes.

8 Mine eyes gush out with water: because men keepe not thy Law.

Iustus es Domine.

RIghteous art thou, O Lord: and true is thy Iudgement.

2 The testimonies that thou hast commaunded: are exceeding righteous and true.

3 My zeale hath euen consumed mee: because mine enemies haue forgotten thy words.

4 Thy word is tryed to the vttermost: and thy seruant loueth it.

5 I am small, and of no reputation: yet do I not

forget

forget thy Commande ments.

6 Thy righteousnes is an euerlasting righteousnesse: and thy Law is the trueth.

7 Trouble and he auinesse haue taken hold vpon me: yet is my delight in thy Commandements.

8 The righteousnesse of thy testimonies is euerlasting: O grant me vnderstanding and I shall liue.

Clamaui in toto corde meo.

Euening prayer.

I Call with my whole heart: heare mee, O Lord, I will keepe thy Statutes.

2 Yea, euen vpon thee do I call: helpe me, and I shall keepe thy testimonies.

3 Earely in the morning doe I cry vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voice, O Lord, according vnto thy louing kindnes: quickē me according as thou art wont.

6 They draw nigh that of malice persecute me: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for al thy Commandements are true.

8 As concerning thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersitie, and deliuer me: for I doe not forget thy Law.

2 Auenge thou my cause and deliuer me: quicken me according to thy word.

3 Health is farre from the vngodly: for they regard not thy Statutes.

4 Great is thy mercie, O Lord: quicken mee as thou art wont.

5 Many there are that trouble me, and persecute me: yet doe I not swarue from thy Testimonies.

6 It grieueth me when I see the transgressors: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy Commandements: O quicken mee according to thy louing kindenesse.

8 Thy word is true frō euerlasting: all the iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted mee without a cause: but my heart standeth in awe of thy words.

2 I am as glad of thy word: as one that findeth great spoiles.

3 As for lies, I hate and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous Judgements.

5 Great is the peace that they haue which loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy Commandements.

7 My soule hath kept thy Testimonies: and loued them exceedingly.

8 I haue kept thy Commandements and Testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lips shall speake of thy praise: when thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy word: for all thy Commandements are righteous.

5 Let thine hand helpe mee: for I haue chosen thy Commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 Oh let my soule liue, and it shall praise thee: and thy Iudgements shall helpe me.

8 I haue gone astray like a sheep ꝑ is lost: oh seeke thy seruant, for I doe not forget thy Cõmandements.

Ad Dominum. Psal. 120.

Morning prayer.

WHen I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my soule, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward shall bee giuen or done vnto thee thou false tongue: euen mightie and sharpe arrowes, with hot burning coales.

4 Wo is me, that I am constrained to dwell with Mesech: and to haue my habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace, but when I speake vnto them thereof: they make them ready to battell.

Leuaui oculos. Psal. 121.

I Will lift vp mine eyes vnto the hils: from whence commeth my helpe.

2 My help commeth euen from the Lord: which hath made heauen and earth.

3 He wil not suffer thy foot to be mooued: and he that keepeth thee will not sleepe.

4 Behold, he that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule. 8 The

8 The Lord shall preserue thy going out and thy comming in: from this time forth for euermore.

Lætatus sum. Psal 122.

I was glad when they said vnto me: we wil goe into the house of the Lord.

2 Our feet shal stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a City: that is at vnity in it selfe.

4 For thither the Tribes go vp, euen the Tribes of the Lord: to testifie vnto Israel, to giue thanks vnto the Name of the Lord.

5 For there is the seate of Iudgement: euen the seat of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within thy walls: and plenteousnes within thy palaces.

8 For my brethren and companions sakes: I wil wish thee prosperitie.

9 Yea, because of the house of the Lord our God: I will seeke to do thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistresse: euen so our eyes wait vpon the Lord our God, vntill he haue mercy vpō vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly despised.

4 Our soule is filled w the scornful reproofe of the wealthy: and with the despitefulnesse of the proud.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not bene on our side (now may Israel say:) if the Lord himselfe had not bene

on.

on our side, when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: & the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praised be the Lord: which hath not giuen vs ouer for a praye vnto their teeth.

6 Our soule is escaped, euen as a bird out of the snare of the fowler: the snare is broken, and wee are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall be euen as the mount Sion: which may not be remoued, but standeth fast for euer.

2 The hils stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: least the righteous put their hand vnto wickednesse.

4 Doe wel, O Lord: vnto those that bee good and true of heart.

5 As for such as turne back vnto their owne wickednes: the Lord shall lead them forth with the euill doers, but peace shalbe vpon Israel.

In conuertendo. Psal. 126.

Euening prayer.

WHen the Lord turned againe the captiuity of Sion, then were we like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then said they among the heathen: the Lord hath

hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuity, O Lord: as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the city: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp early, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloued sleepe.

4 Loe, children and the fruit of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Giant: euen so are the yong children.

6 Happy is the man that hath his quiuer full of them: they shall not bee ashamed when they speake with their enemies in the gate.

Beati omnes. Psal 128.

BLessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eate the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitfull vine: vpon the walles of thine house.

4 Thy children like the Oliue branches: round about thy table.

5 Loe, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against mee from my youth vp: may Israel now say.

2 Yea, many a time haue they vexed mee from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the snares of the vngodly in pieces.

5 Let them be confounded and turned backward: as many as haue euill will at Sion.

6 Let them be euen as ỹ grasse growing vpon the house tops: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the sheaues, his bosome.

8 So that they which goe by, say not so much as The Lord prosper you: we wish you good lucke in the Name of the Lord.

De profundis. Psal. 130.

OVt of the deepe haue I called vnto thee, O Lord: Lord heare my voyce.

2 Oh let thine eares consider well: the voyce of my complaint.

3 If thou Lord wilt bee extreme to marke what is done amisse: oh Lord, who may abide it?

4 For there is mercie with thee: therefore shalt thou be feared.

5 I looke for the Lord, my soule doeth waite for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning

ning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: & with him is plenteous redemption.

8 And he shal redeeme Israel: from all his sinnes.

Domine, non est. Psal. 131.

LOrd, I am not high minded: I haue no proude lookes.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I refraine my soule, and keepe it low, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

LOrd remember Dauid: and all his trouble.

2 How he sware vnto the Lord: & vowed a vow vnto the Almighty God of Jacob. Morning prayer.

3 I will not come within the tabernacle of mine house: nor clime vp into my bed.

4 I wil not suffer mine eyes to sleepe, nor mine eye lids to slumber: neither the temples of my head to take any rest.

5 Until I finde out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

6 Loe, wee heard of the same at Ephrata: and found it in the wood.

7 We will goe into his Tabernacle: and fall low on our knees before his footstole,

8 Arise, O Lord, into thy resting place: thou and the Arke of thy strength.

9 Let thy Priests be clothed with righteousnes: and let thy Saints sing with ioyfulnesse.

10 For thy seruant Dauids sake: turne not away the presence of thine Anointed.

11 The Lord hath made a faithfull othe vnto Dauid: and he shall not shrinke from it.

12 Of the fruit of thy body shal I set vpon thy seat.

13 If thy children will keepe my couenant and my testimonies that I shall learne them: their children also shall sit vpon thy seat for euermore.

14 For the Lord hath chosen Sion to bee an habitation for himselfe: he hath longed for her.

15 This shalbe my rest for euer: here will I dwell, for I haue a delight therein.

16 I will blesse her vitailes with increase: and will satisfie her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shall I make the horne of Dauid to flourish: I haue ordeined a lanterne for mine anointed.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Ecce quàm bonum. Psal. 133.

BEhold, how good and ioyful a thing it is: brethren to dwell together in vnitie.

2 It is like the precious ointment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEhold, now praise the Lord: all ye seruants of the Lord.

2 Ye that by night stand in the house of the Lord: euen in the Courts of the house of our God.

3 Lift vp your handes in the Sanctuary: and praise the Lord.

4 The

4 The Lord that made heauen and earth: giue the blessing out of Sion.

Laudate nomen. Psal. 135.

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye seruants of the Lord.

2 Ye that stand in the house of the Lord: in the Courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises vnto his Name, for it is louely.

4 For why? the Lord hath chosen Jacob vnto himselfe: and Israel for his owne possession.

5 For I knowe that the Lord is great: and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the sea, & in all deepe places.

7 He bringeth forth the cloudes from the ends of the world: and sendeth foorth lightnings with the raine, bringing the winds out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens & wonders into the midst of thee, O thou land of Egypt: vpon Pharao and all his seruants.

10 He smote diuers nations: and slew mighty Kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Canaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: so doth thy memorial, O Lord, frō one generatiō to another.

14 For the Lord will auenge his people: and be gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord ye house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord ye house of Leui: ye that feare the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening prayer.



Giue thankes vnto the Lord, for hee is gracious: & his mercy endureth for euer.

2 O giue thankes vnto the God of al gods: for his mercy endureth for euer.

3 O thanke the Lord of all lords: for his mercie endureth for euer.

4 Which onely doeth great wonders: for his mercie endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercie endureth for euer.

6 Which layde out the earth aboue the waters: for his mercie endureth for euer.

7 Which hath made great lights: for his mercie endureth for euer.

8 The Sunne to rule the day: for his mercie endureth for euer.

9 The Moone and the starres to gouerne the night: for his mercie endureth for euer.

10 Which smote Egypt with their first borne: for his mercie endureth for euer.

11 And brought out Israel from among them: for his mercie endureth for euer.

12 With

12 With a mighty hand and ſtretched out arme: for his mercie endureth for euer.

13 Which diuided the red Sea in two parts: for his mercie endureth for euer.

14 And made Iſrael to goe thorow the middeſt of it: for his mercie endureth for euer.

15 But as for Pharao and his hoſt, he ouerthrew them in the red Sea: for his mercie endureth for euer

16 Which led his people thorow the wilderneſſe: for his mercie endureth for euer.

17 Which ſmote great Kings: for his mercy endureth for euer.

18 Yea, and ſlewe mighty Kings: for his mercy endureth for euer.

19 Sehon King of the Amorites: for his mercy endureth for euer.

20 And Og the king of Baſan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Iſrael his ſeruant: for his mercy endureth for euer.

23 Which remembred vs when we were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth food to all fleſh: for his mercie endureth for euer.

26 O giue thanks vnto the God of heauen: for his mercy endureth for euer.

27 O giue thanks vnto the Lord of lords: for his mercy endureth for euer.

Super flumina. Pſal. 137.

BY the waters of Babylon we ſate downe & wept: when we remembred thee, O Sion.

2 As for our harpes, wee hanged them vp: vpon the trees, that are therein.

3 For they that led vs away captiue, required of vs then a song and melody in our heauinesse: sing vs one of the songs of Sion.

4 How shall we sing the Lords song: in a strange lande?

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Hierusalem: how they sayd, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted with miserie: yea, happie shall hee bee that rewardeth thee as thou hast serued vs.

9 Blessed shal he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Wil giue thanks vnto thee, O Lord with my whole heart: euē before ỹ gods wil I sing praise vnto thee.

2 I will worship toward thy holy Temple, and praise thy Name, because of thy louing kindnesse and trueth: for thou hast magnified thy Name, and thy word aboue all things.

3 When I called vpon thee, thou heardest mee: and induedst my soule with much strength.

4 All the Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though ỹ Lord be hie, yet hath he respect vnto the lowly: as for the proud, he beholdeth them afar off.

7 Though

7 Though I walke in the mids of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

8 The Lord shal make good his louing kindnesse toward me: yea, thy mercie, O Lord, endureth for euer, despise not then the works of thine owne hands.

Domine, probasti. Psal. 139.

Morning prayer.

O Lord, thou hast searched me out, and knowen me: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and layd thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shal I go then from thy spirit: or whither shall I goe then from thy presence?

7 If I climbe vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermost parts of the Sea.

9 Euen there also shal thy hand lead me: and thy right hand shall hold me.

10 If I say, Peraduenture the darknesse shall couer me: then shall my night be turned to day.

11 Yea, the darkenesse is no darkenesse with thee, but the night is as cleare as the day: the darkenesse and light to thee are both alike.

12 For my reines are thine: thou hast couered me in my mothers wombe.

13 I will giue thankes vnto thee, for I am fearefully and wonderfully made: marueilous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I bee made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: & in thy booke were al my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsailes vnto me, O God: O how great is the summe of them?

18 If I tell them, they are more in number then the sand: when I wake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye bloodthirstie men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Do not I hate them, O Lord, that hate thee: & am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Try me, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there bee any way of wickednesse in me: and lead me in the way euerlasting.

Eripe me Domine. Psal 140.

DEliuer me, O Lord, from the euill man: and preserue me from the wicked man,

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poison is vnder their lips.

4 Keepe me, O Lord, from the hands of the vngodly: preserue me from the wicked men, which are purposed to ouerthrow my goings.

5 The proud haue layd a snare for me, and spread a net abroad with cords: yea, & set traps in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they be too proud.

9 Let the mischiefe of their owne lips fall vpon the head of them: that compasse me about.

10 Let hot burning coles fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of words shall not prosper vpon the earth: euil shal hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thanks vnto thy Name: and the iust shall continue in thy sight.

Domine, clamaui. Psal. 141.

LOrd, I call vpon thee, haste thee vnto me: and consider my voyce when I cry vnto thee.

2 Let my prayer be set foorth in thy sight, as the incense: and let the lifting vp of my handes be an Euening sacrifice.

3 Set a watch, O Lord, before my mouth: and keepe the doore of my lips.

4 O let not mine heart be enclined to any euill thing: let me not be occupied in vngodly works, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reproue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse.
7 Let their Iudges be ouerthrowen in stony places: ẏ they may heare my words, for they are sweet.
8 Our bones lye scattered before the pit: like as when one breaketh & heweth wood vpon the earth.
9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.
10 Keepe mee from the snare that they haue layd for me: and from the traps of the wicked doers.
11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

Euening prayer.

I Cried vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication.
2 I powred out my complaints before him: and shewed him of my trouble.
3 When my spirit was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.
4 I looked also vpon my right hand: and sawe there was no man that would know me.
5 I had no place to flee vnto: and no man cared for my soule.
6 I cryed vnto thee, O Lord and sayd: thou art my hope and my portion in the land of the liuing.
7 Consider my complaint: for I am brought very low.
8 O deliuer me from my persecutors: for they are too strong for me.
9 Bring my soule out of prison, that I may giue thanks vnto thy Name: which thing if thou wilt graunt me, then shall the righteous resort vnto my company.

Domine

Moneth. The xxix. day.

Domine, exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto me for thy Trueth and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemie hath persecuted my soule, hee hath smitten my life downe to the ground: hee hath layd me in the darkenes, as the men that haue beene long dead.

4 Therefore is my spirit vexed within mee: and my heart within me is desolate.

5 Yet do I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in thy workes of thy hands.

6 I stretch foorth my hands vnto thee: my soule gaspeth vnto thee as a thirstie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

8 O let mee heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade mee foorth into the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus

Benedictus Dominus. Psal. 144.

Morning prayer.

BLessed be the Lord my strength: which teacheth my hands to warre, & my fingers to fight.

2 My hope and my fortresse, my castle and deliuerer, my defender, in whom I trust, which subdueth my people that is vnder me.

3 Lord, what is man that ỹ hast such respect vnto him: or the son of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

4 Bow the heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightning, and teare them: shoot out thine arrowes, and consume them.

7 Send downe thine hand from aboue: deliuer me, and take mee out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing praises vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victory vnto Kings: & hast deliuered Dauid thy seruant frō the perill of the sword.

11 Saue mee, and deliuer mee from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquitie.

12 That our sonnes may grow vp as the yong plants: and that our daughters may bee as the polished corners of the Temple.

13 That our garners may bee full and plenteous with all maner of store: that our sheepe may bring forth thousands, and ten thousands in our streets.

14 That our oxen may bee strong to labour, that there no be decay: no leading into captiuitie, and no complayning in our streetes.

15 Happy

15 Happy are the people ỹ be in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145

I Will magnifie thee, O God, my King: and I will praise thy Name for euer and euer.

2 Euery day will I giue thankes vnto thee: and praise thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to be praised: there is no end of his greatnesse.

4 One generation shall praise thy workes vnto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, and wonderous works.

6 So that men shall speake of the might of thy marueilous acts: and I will also tell of thy greatnes.

7 The memoriall of thine abundant kindnesse shalbe shewed: and men shall sing of thy righteousnes.

8 The Lord is gracious and mercifull: long sufkering, and of great goodnesse.

9 The Lord is louing vnto euery man: and his mercy is ouer all his works.

10 All thy workes praise thee, O Lord: and thy Saints giue thanks vnto thee.

11 They shew the glory of thy kingdom: and talke of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

15 The eyes of all waite vpon thee, O Lord: and thou giuest them their meate in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 Hee wil fulfill the desire of them that feare him: he also will heare their cry, and will helpe them.

20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thankes vnto his holy Name for euer and euer.

Lauda anima mea. Psal 146.

PRaise the Lord, O my soule, while I liue, will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

2 O put not your trust in princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth forth, hee shall turne againe to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, hee defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shall be King for euermore: and throughout all generations.

Laudate

Laudate Dominum. Pfal. 147.

O Praise the Lord, for it is a good thing to sing prayses vnto our God, yea, a ioyfull and pleasant thing it is to be thankfull. Euening prayer.

2 The Lord doth build vp Hierusalem: and gather together ỹ outcasts of Israel.

3 He healeth those that are broken in heart: and giueth medecine to heale their sickneſſe.

4 Hee telleth the number of the ſtarres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdome is infinite.

6 The Lord ſetteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O ſing vnto the Lord with thankeſgiuing: ſing prayſes vpon the harpe vnto our God.

8 Which couereth the heauen with cloudes, & prepareth raine for the earth: and maketh the graſſe to grow vpon the mountains, & herbe for the vſe of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.

10 He hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their truſt in his mercy.

12 Praiſe the Lord, O Hierusalem: praiſe thy God, O Sion.

13 For he hath made faſt the barres of thy gates: and hath bleſſed thy children within thee.

14 Hee maketh peace in thy borders: & filleth thee with the floure of wheate.

15 He ſendeth forth his Commaundement vpon earth: and his word runneth very ſwiftly.

16 He giueth ſnow like wooll: and ſcattereth the hoare froſt like aſhes.

17 He casteth forth his yce like morsels: who is able to abide his frost?

18 He sendeth out his word and melteth them: he bloweth with his winde, and the waters flow.

19 He sheweth his word vnto Jacob: his statutes and ordinances vnto Israel.

20 He hath not dealt so with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in ẏ heighe.

2 Praise him all ye Angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all ye starres and Light.

4 Praise him all ye heauens: and ye waters that be aboue the heauens.

5 Let them praise the Name of the Lord: for hee spake the word, and they were made, he commanded, and they were created.

6 Hee hath made them fast for euer and euer: he hath giuen them a Law which shall not be broken.

7 Praise the Lord vpon earth: yee dragons and all deepes.

8 Fire and haile, snow and vapours: winde and storme fulfilling his word.

9 Mountaines and all hils: fruitfull trees, and all Cedars.

10 Beasts and all cattell: wormes, and feathered foules.

11 Kings of the earth, and all people: princes, and all Iudges of the world.

12 Yong men and maydens; old men and children praise the Name of the Lord: for his Name onely is excellent, and his praise aboue heauen and earth.

13 Hee shall exalt the horne of his people, all his

Saints

Saints shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 129.

O Sing vnto the Lord a new song: let the Congregation of Saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the dance: let them sing praises vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the prayses of God be in their mouth: and a two edged sword in their hands.

7 To bee auenged of the heathen: and to rebuke the people.

8 To binde their kings in chaynes: and their nobles with links of yron.

9 That they may bee auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

4 Praise him in the Cymbals and dances: praise him vpon the strings and pipe.

5 Praise him vpon the well tuned Cymbals: praise him vpon the lowd Cymbals.

6 Let euery thing that hath breath: praise the Lord.

FINIS.

¶ Certaine godly prayers to be vsed for sundry purposes.

¶ A generall confession of sinnes to be said euery Morning.

O Almightie God our heauenly Father, I confesse and acknowledge, that I am a miserable and a wretched sinner, and haue manifold wayes most grieuously transgressed thy most godly Commaundements, through wicked thoughts, vngodly lustes, sinfull wordes and deedes, committed in my whole life. In sinne am I borne and conceiued, and there is no goodnesse in me, in as much as if thou shouldest enter into thy narrow iudgement with me, iudging me according vnto the same, I were neuer able to suffer and abide it, but must needs perish and be damned for euer: So little helpe, comfort or succour is there either in me, or in any other creature. Onely this is my comfort, O heauenly Father, that thou diddest not spare thy onely dearely beloued Sonne, but diddest giue him vp vnto the most bitter and most vile and slaunderous death of the Crosse for me, that hee might so pay the ransome for my sinnes, satisfie thy iudgement, still and pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace and fauour, and euerlasting life. Wherefore through the merit of his most bitter death and passion, and thorow his innocent bloodshedding, I beseech thee, O heauenly Father, that thou wilt vouchsafe to be gracious and mercifull vnto mee, to forgiue and pardon me all my sinnes, to lighten my heart with thy holy Spirit, to renew, confirme and strengthen me with a right and perfect faith, and to inflame me in loue toward thee and my neighbour, that I may henceforth with a willing & glad heart walke, as it becommeth me, in thy most godly Commandements, and so glorifie and praise thee euerlastingly. And also that I may

with

with a free conſcience, & quiet heart in all maner of tentations, afflictions, or neceſſities, and euen in the very pangs of death, cry boldly & merily vnto thee, and ſay, I beleeue in God the Father Almightie maker of heauen and earth, and in Ieſus Chriſt, &c. But, O Lord God heauenly Father, to comfort my ſelfe in affliction and temptation with theſe Articles of the Chriſtian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray and beſeech thee, both for that and for all other my neceſſities, euen as thy dearely beloued Sonne our Sauiour Ieſus Chriſt himſelfe hath taught vs. And from the very bottome of my heart I cry and ſay, Our Father which art in heauen, hallowed be thy Name, &c.

¶ A prayer to be ſaid in the Morning.

O Mercifull Lord God heauenly Father, I render moſt high laudes, praiſe and thanks vnto thee, that thou haſt both preſerued me this night, and all the time and dayes of my life hitherto vnder thy protection, and haſt ſuffered me to liue vntill this preſent houre. And I beſeech thee heartily, that thou wilt vouchſafe to receiue me this day, and the reſidue of my whole life from henceforth into thy tuition, ruling and gouerning mee with thy holy Spirit, that all manner of darkeneſſe, of miſbeliefe, infidelity, and of carnall luſts and affections may be vtterly chaſed and driuen out of my heart, and that I may be iuſtified and ſaued both body and ſoule through a right & perfect faith, and ſo walke in the light of thy moſt godly trueth, to thy glory and praiſe, and to the profite and furtherance of my neighbour, through Ieſus Chriſt our Lord and Sauiour. Amen.

ALl poſſible thankes that we are able, we render vnto thee, O Lord Ieſus Chriſt, for that thou haſt willed this night paſt to be proſperous vnto vs: and we beſeech thee likewiſe to proſper all this ſame day vnto vs,

for thy glory, & for the health of our soule, and that thou which art the true light, not knowing any going down and which art the Sunne eternal, giuing life, food, and gladnesse vnto all things, vouchsafe to shine into our minds, that we may not any where stumble to fall into any sinne, but may through thy good guiding and conducting come to the life euerlasting. Amen.

O Lord Jesus Christ, which art the true Sun of the world, euermore arising, and neuer going downe, which by thy most wholesome appearing and light, dost bring foorth, preserue, nourish, and refresh all things, as wel that are in heauen, as also that are on earth, we beseech thee mercifully and fauourably to shine into our hearts, that the night and darkenesse of sinnes, and the mists of errors on euery side driuen away, thou brightly shining within our hearts, wee may all our life space go without stumbling or offence, and may decently and seemely walke as in the day time, being pure and cleane from the workes of darknes, and abounding in all good workes which God hath prepared for vs to walke in, which with the Father and the holy Ghost, liuest and reignest for euer and euer. Amen.

O God and Lord Jesus Christ, thou knowest, yea, and hast also taught vs how great the infirmitie and weakenes of man is, and how certaine a thing it is that it can do nothing without thy godly helpe. If man trust in himselfe, it cannot be auoided, but that he must run headlong, and fall into a thousand vndoings and mischiefes. O our Father, haue thou pitie and compassion vpon the weakenes of vs thy children, be thou prest and ready to helpe vs, alwaies shewing thy mercie vpon vs, and prospering whatsoeuer we godly go about: so that thou giuing vs light, we may see what things are truely good in deed: thou encouraging vs, we may haue an earnest desire to the same: and thou being our guide, we

may

may come where to obtain thē: for we hauing nothing but mistrust in our selues, do yeeld & commit our selues full & whole vnto thee alone, which worketh all things in all creatures, to thy honour and glory. So be it.

¶ A prayer to be said at night going to bed.

O Mercifull Lord God heauenly Father, whether we sleepe or wake, liue or die, wee are alwayes thine. Wherfore I beseech thee heartily, that thou wilt vouchsafe to take care & charge of me, and not to suffer mee to perish in the works of darkenes, but to kindle the light of thy countenance in my heart, that thy godly knowledge may daily increase in mee, through a right & pure faith, and that I may alwayes bee found to walke and liue after thy will and pleasure, through Iesus Christ our Lord and Sauiour. Amen.

¶ A prayer containing the dutie of euery true Christian.

O Most mighty God, mercifull and louing Father, I wretched sinner come vnto thee in the Name of thy dearely beloued Sonne Iesus Christ my onely Sauiour and Redeemer: and most humbly beseech thee for his sake to be mercifull vnto me, and to cast all my sins out of thy sight and remembrance, through the merites of his bloodie death and passion. Powre vpon mee, O Lord, the holy Spirit of wisedome and grace: Gouerne and lead me by thy holy word, that it may be a lanterne vnto my feete, and a light vnto my steps. Shew thy mercie vpon mee, and so lighten the naturall blindnesse and darknesse of my heart through thy grace, that I may dayly be renewed by the same spirit and grace: By the which, O Lord, purge the grossenesse of my hearing and vnderstanding, that I may profitably read, heare, and vnderstand thy word & heauenly wil, beleeue, and practise the same in my life and conuersation, and euermore hold fast that blessed hope of euerlasting life.

Mortifie & kill all vice in me, that my life may expresse my faith in thee: mercifully heare the humble suit of thy seruant, & grant mee thy peace all my dayes: graciously pardon mine infirmities, & defend mee in all dangers of body, goods and name: but most chiefly my soule against all assaults, temptations, accusations, subtil baits and sleights of that olde enemie of mankinde Sathan that roaring lyon, euer seeking whom he may deuoure.

And here, O Lord, I prostrate, with most humble mind craue of thy diuine Maiestie to be mercifull vnto the vniuersal Church of thy Sonne Christ: And especially according to my bounden duty beseech thee for his sake, to blesse, saue, and defend the principall member therof, thy seruant our most deare & Soueraigne Lord King James, encrease in his Royall heart true faith, godly zeale, and loue of the same: and grant him victory ouer all his enemies, a long, prosperous, and honorable life vpon earth, a blessed end, and life euerlasting.

Moreouer, O Lord, grant vnto his Maiesties most honorable Counsellors, & euery other member of this thy Church of England, that they and we in our seueral callings may truely and godly serue thee: Plant in our hearts true feare, and honor of thy Name, obedience to our Prince, and loue to our neighbours: encrease in vs true faith, and Religion: Replenish our minds with all goodnesse, and of thy great mercy keepe vs in the same till the end of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patience in aduersitie, and continuall ioy in the holy Ghost.

And lastly I commend vnto thy Fatherly protection all that thou hast giuen mee, as wife, children and seruants: Ayde me, O Lord, that I may gouerne, nourish and bring them vp in thy feare and seruice. And for as much as in this world I must alwayes bee at warre and strife, not with one sort of enemies, but with an

infinite

infinite number, not onely with flesh & blood, but with the deuill which is the prince of darkenesse, and with wicked men executors of his most dãnable will: graunt me therefore thy grace, that being armed with thy defence, I may stand in this battell with an inuincible constancy against all corruption, which I am compassed with on euery side, vntill such time as I hauing ended the combat, which during this life I must sustaine, in the end I may attaine to thy heauenly rest, which is prepared for me and all thine elect, through Christ our Lord and onely Sauiour.

¶ Certaine godly prayers for sundry dayes.

Munday.

ALmightie God, the Father of mercy, and God of all comfort, which only forgiuest sinne: forgiue vnto vs our sinnes, good Lord, forgiue vnto vs our sinnes, that by the multitude of thy mercies they may be couered, and not imputed vnto vs, and by the operation of thy holy Ghost wee may haue power and strength hereafter to resist sinne, by our Sauiour and Lord Iesus Christ. Amen.

Tuesday.

O Lord God, which despisest not a contrite heart, and forgettest the sinnes and wickednesse of a sinner, in what houre soeuer he doth mourne and lament his old maner of liuing: grant vnto vs, O Lord, true contrition of heart, that we may vehemently despise our sinfull life past, and wholly be conuerted vnto thee, by our Sauiour and Lord Iesus Christ. Amen.

Wednesday.

O Mercifull Father, by whose power & strength wee may ouercome our enemies both bodily & ghostly: grant vnto vs, O Lord, that according to our promise made in our baptisme, we may ouercome the chiefe enemies

mies of our soule, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after, lead our liues in holines and righteousnes, that we may serue him in spirit and trueth, and that by our Sauiour and Lord Jesus Christ, Amen.

Thursday.

O Almighty & euerlasting God, which not only giuest euery good and perfect gift, but also increasest those gifts that thou hast giuē: we most humbly beseech thee, merciful God, to increase in vs the gift of faith, that we may truly beleeue in thee, & in ỹ promises made vnto vs: and that neither by our negligence, nor infirmitie of the flesh, nor by grieuousnes of temptation, neither by ỹ subtil crafts & assaults of the deuill, we be driuē frō faith in the blood of our Sauiour and Lord Jesu Christ. Amen.

Friday.

GRant vnto vs, O mercifull God, wee most heartily beseech thee, knowledge and true vnderstanding of thy word, that all ignorance expelled, wee may knowe what thy will and pleasure is in all things, and how to do our dueties, and truly to walke in our vocation, and that also wee may expresse in our liuing, those things that we doe know, that we be not onely knowers of thy word, good Lord, but also bee workers of the same, by our Sauiour and Lord Jesus Christ. Amen.

Saturday.

O Almighty God, which hast prepared euerlasting life to all those that be thy faithfull seruants: grant vnto vs Lord, sure hope of the life euerlasting, that we being in this miserable world, may haue some taste and feeling of it in our hearts, and that not by our deseruing, but by the merits and deseruing of our Sauiour and Lord Jesus Christ. Amen.

O Mercifull God, our only aide, succour, and strength at all times: graunt vnto vs, O Lord, that in the

time

time of prosperity we be not proud, & so forget thee, but that with our whole heart and strength we may cleaue vnto thee, & in the time of aduersity that we fal not into infidelity and desperation, but that alwaies with a constant faith we may cal for help vnto thee. Grant this, O Lord, for our Aduocates sake, & Sauiour Iesus Christ. Amen.

Sunday.

O Almighty and mercifull Lord, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdom: Grant vnto vs, O Lord, thy holy spirit, that he may beare witnes with our spirit, that we be thy children, and heires of thy kingdom, and that by the operation of this Spirit, we may kill all carnall lusts, vnlawful pleasures, concupiscences, euill affections, contrary vnto thy will, by our Sauiour and Lord Iesu Christ. Amen.

¶ A prayer for trust in God.

THe beginning of the fall of man was trust in himselfe. The beginning of the restoring of man was distrust in himselfe, and trust in God. O most gracious and most wise guide, our Sauiour Christ, which doest lead them the right way to immortal blessednes, which truly & vnfainedly trusting in thee, commit themselues to thee: grant vs, that like as we be blind and feeble in deed, so we may take and repute our selues, that we presume not of our selues to see to our selues, but so far to see that alway we may haue thee before our eyes, to follow thee being our guide, to be ready at thy call most obediently, and to commit our selues wholly vnto thee, that thou which only knowest the way, mayest lead vs the same way vnto our heauenly desires: to thee with the Father and the holy Ghost, be glory for euer.

¶ A prayer against worldly carefulnes.

O Most deare and tender Father, our defender and nourisher, endue vs with thy grace, that wee may

cast

caſt off the great blindnes of our minds, and carefulnes of worldly things, and may put our whole ſtudy and care in keeping of thy holy law, and that we may labor and trauel for our neceſſities in this life, like the birds of the ayre, and the lilies of the field, without care. For thou haſt promiſed to be carefull for vs, and haſt commanded that vpō thee we ſhould caſt all our care: which liueſt and reigneſt world without end. Amen.

¶ A prayer againſt temptation.

O Lord Jeſus Chriſt, the only ſtay and defence of our mortall ſtate, our onely hope, our onely ſaluation, our glory, & our triumph, who in the fleſh (which thou haddeſt for our onely cauſe taken vpon thee) diddeſt ſuffer thy ſelfe to be tempted of Satan, and who only and alone of all men, diddeſt vtterly ouercom and vanquiſh ſinne, death, the world, the deuill, and all the kingdome of hell: and whatſoeuer thou haſt ſo ouercommed, for our behoofe it is that thou haſt ouercommed it, neither hath it been thy wil to haue any of thy ſeruants to keep battell, or fight with any the foreſayd euils, but of purpoſe to reward vs with a crown of the more glory for it: and to the intēt that thou mighteſt likewiſe ouerthrow Sathan in thy members, as thou hadſt before done in thine owne perſon: giue thou (we beſeech thee) vnto vs thy ſouldiers (O lion moſt victorious of the tribe of Juda) ſtrength againſt the roaring lion, which continually wandreth to & fro, ſeeking whō he may deuoure. Thou being that ſame ſerpent, the true giuer of health & life, that was nayled on hie vpon a tree, giue vnto vs thy ſilly ones wiſineſſe againſt the deceytfull awayting of the moſt ſubtill ſerpent. Thou being a Lambe as white as ſnow, the vanquiſher of Satans tyranny, giue vnto vs thy little ſheepe the ſtrength and vertue of thy Spirit, that being in our owne ſelues weake and feeble, and in thee ſtrong and valiant, we may withſtand & ouercome

all

al assaults of the deuil, so that our ghostly enemy may not glory on vs, but being conquered through thee, we may giue thankes to thy mercy which neuer leauest them destitute that put their trust in thee, who liuest and reignest God for euer, without end. Amen.

¶ A prayer for the obtaining of wisdome. *Sap. 9.*

O God of our fathers, and Lord of mercy, thou that hast made all things with thy word, and ordeined man through thy wisdome, that he should haue dominion ouer the creatures which thou hast made, that he should order ỹ world according to equity & righteousnes, and execute iudgment with a true heart: giue me wisdom, which is euer about thy seat, and put me not out from among thy children: for I thy seruant & son of thine handmayd, am a feeble person, of a short time, and too yong to the vnderstanding of thy Iudgement and lawes: yea, though a man be neuer so perfit amõg the children of men, yet if thy wisdom be not with him, he shalbe nothing worth: Oh send thy wisdome out of thy holy heauens, and from the throne of thy maiesty, that she may be with me, & labour with me, ỹ I may know what is acceptable in thy sight, for she knoweth and vnderstandeth all things, and she shal conduct me right soberly in my works, and preserue me in her power, so shall my works be acceptable. Amen.

¶ A prayer necessary for all men.

O Mercifull God, I a wretched sinner reknowledge my selfe bound to keepe thy holy cõmandements, but yet vnable to perform them, and to be accepted for iust, without ỹ righteousnes of Iesus Christ thy only Son, who hath perfectly fulfilled thy Law, to iustifie al men that beleeue & trust in him. Therfore grant me grace I beseech thee, to bee occupied in doing of good works, which thou commandest in holy scripture, all the daies of my life, to thy glory, & yet to trust onely in thy

thy mercy, and in Christs merits to be purged from my sins, and not in my good workes, be they neuer so many. Giue me grace to loue thy word feruẽtly, to search the Scriptures diligẽtly, to read them humbly, to vnderstand them truly, to liue after them effectually. Order my life so, O Lord, that it may be alway acceptable vnto thee. Giue me grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, be they neuer so cõtrary to my desires. Teach me so to pray, that my petitions may be graciously heard of thee. Keepe me vpright among diuersities of opinions and iudgmẽts in the world, that I neuer swarue from thy truth taught in holy Scripture. In prosperity, O Lord, saue me, that I ware not proud. In aduersity help me, that I neither despayre, nor blaspheme thy holy name, but taking it patiently, to giue thee thanks, and trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailty, I beseech thee to worke true repentance in my heart, that I may be sory without desperation, trust in thy mercy without presumption, & I may amend my life, and become truly religious without hypocrisie, lowly in heart without fayning, faithful and trusty without deceit, merry without lightnes, sad without mistrust, sober without slothfulnes, contẽt with mine owne without couetousnesse, to tell my neighbour his faults charitably without dissimulatiõ, to instruct my household in thy lawes truly, to obey our King & all gouernors vnder him vnfainedly, to receiue all lawes and common ordinances (which disagree not from thy holy word) obediently, to pay euery man that which I owe vnto him truly, to backbite no man, nor slaunder my neighbour secretly, and to abhorre all vice, louing all goodnes earnestly. O Lord grant me this to do, for the glory of thy holy Name.

¶ A prayer

¶ A Praier for patience in trouble.

HOw hast thou (O Lord) humbled and plucked me down? I dare now vnneaths make my praiers vnto thee, for thou art angry with me, but not without my deseruing. Certainly I haue sinned, Lord, I confesse it, I wil not deny it: but oh my God, pardon my trespasses, release my debts, render now thy grace again vnto me, stop my woūds, for I am all to plagued & beaten, yet Lord, this notwithstanding I abide patiently, and giue mine attendāce on thee, continually waiting for relieke at thy hand, & ỹ not without skill, for I haue receiued a token of thy fauour & grace towards me, I meane, thy word of promise concerning Christ, who for me was offered on the Crosse for a ransom, a sacrifice & price for my sins: wherfore according to ỹ thy promise, defend mee Lord by thy right hand, and giue a gracious eare to my requests, for al mans staues are but vaine. Beat down therefore mine enemies thine own self with thy power, which art mine only aider & protector, O Lord God almighty. Amen.

¶ A Prayer to be said at the houre of death.

O Lord Iesus, which art the onely health of all men liuing, & the euerlasting life of them which die in faith: I wretched sinner giue and submit my selfe wholly vnto thy most blessed will. And beeing sure that the thing cannot perish which is committed vnto thy mercy, willingly now I leaue this fraile and wicked flesh, in hope of the Resurrection, whych in better wise shall restore it to me againe. I beseech thee most merciful Lord Iesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou wilt couer and defend me with the buckler of thy mercy against all the assaults of the deuill. I see and acknowledge that there is in my self no help of saluation, but al my confidēce, hope, & trust is in thy most mercifull goodnesse. I haue no merits

nor good workes, which I may alledge before thee. Of sinnes and euil workes (alas) I see a great heape, but through thy mercy I trust to be in the nũber of them to whom thou wilt not impute their sinnes, but take and accept me for righteous & iust, & to be the inheritor of euerlasting life. Thou merciful Lord was born for my sake, thou didst suffer both hunger and thirst for my sake, thou didst preach & teach, thou didst pray and fast for my sake, thou didst all good workes and deeds for my sake, thou sufferedst many paines and torments for my sake. And finally, thou gauest thy most precious body to die, and thy blood to be shed on the Crosse for my sake. Now most merciful Sauiour, let all these things profit mee, which thou freely hast giuen mee, that hast giuen thy selfe for me. Let thy blood clense and wash away the spots and foulenesse of my sinnes. Let thy righteousnes hide and couer mine vnrighteousnesse. Let the merits of thy passion and blood be the satisfaction of my sinnes. Giue mee, Lord, thy grace, that my faith and saluation in thy blood wauer not in me, but be euer firme & constant, that the hope of thy mercy and life euerlasting neuer decay in me, that charitie waxe not cold in me. Finally, that the weakenesse of my flesh bee not ouercome with the feare of death. Graunt me mercifull Sauiour, that when death hath shut vp the eyes of my body, yet that the eyes of my soule may still behold and looke vpon thee: that when death hath taken away the vse of my tongue and speech, yet that my heart may cry and say vnto thee, In manus tuas Domine, commendo spiritum meum, (that is to say,) O Lord, into thy hands I giue and commit my soule: Domine Iesu accipe spiritum meum, Lord Iesu receiue my soule vnto thee. Amen.